

Al Falah

ibn abdul azeez



Success with Salah

Shahada, Prayer, Fasting, Zakat, Hajj

الفلاح

AL FALAH

ibn abdul azeez

أركان الإيمان والإسلام

Creed, Shahāda, Ṣalāh, Ṣawm, Zakāt, Ḥajj

title / Al Falah
author / binazeez
language / English (Transliteration)
email / muhammad@gmail.com

ISBN: 9798185676776
© binazeez 2025 / 1447H
All rights reserved.
alFalah Publications.

This ebook may be shared in its original, unmodified PDF format for personal use, learning, teaching, academic study, and non-commercial distribution. All publishing and printing rights are reserved. No part of this work may be reproduced, translated, adapted, modified, or incorporated into another work without the author's prior written permission.

بسم الله الرحمن الرحيم
الحمد لله رب العالمين

اللهم صل على سيدنا محمد وعلى آله وصحبه وسلم

﴿إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا﴾
﴿*Ṣalāh at fixed times has been enjoined on the believers*﴾
Qur'ān (4:103)

Contents

Knowledge - العلم

The Creed - العقيدة

Six Articles of Faith - أركان الإيمان

Five Pillars of Islām - أركان الإسلام

Kalimat-al-Shahāda - كلمة الشهادة

Islāmic Rulings - الأحكام الشرعية

Major Sins - الكبائر

Purity - الطهارة

Ablution - الوضوء

Tayammum - التيمم

Shower - الغسل

Prayer - الصلاة

Azān and Iqāma - الأذان والإقامة

Steps of Ṣalāh - خطوات الصلاة

Azkār after Ṣalāh - الأذكار بعد الصلاة

Invalidators of Ṣalāh - مبطلات الصلاة

Manners of Congregation - آداب الجماعة

Jumu'a Prayer - صلاة الجمعة

Concession for Traveler - الجمع والقصر

Prayer of the Sick - صلاة المريض

Prayer During Fear - صلاة الخوف

Nafl Prayers - صلوات النفل

السنن الرواتب - Sunan Rawātib

صلاة التحية - Ṣalāt Tahīyyat

صلاة التهجد - Tahajjud Prayer

صلاة الضحى - Duḥā Prayer

صلاة التسبيح - Tasbih Prayer

صلاة الاستخارة - Ṣalāt al-Istikhārah

صلاة الحاجة - Ṣalāt al-Ḥājah

صلاة الأوابين - Ṣalāt al-Awwābīn

صلاة الوتر - Witr Prayer

صلاة الكسوف - Eclipse Prayer

صلاة الاستسقاء - Prayer for Rain

صلاة العيد - Eid Prayer

الصيام - Ramadān Fasting

الزكاة - Zakāt

زكاة الفطر - Zakāt al Fitr

الربا - Ribā

التوبة - Tawba

الحج والعمرة - Ḥajj and Umra

مناسك العمرة - Umra Rituals

مناسك الحج - Ḥajj Rituals

الأضحية - Uḍḥiya

زيارة النبي - ﷺ - Ziyārat-al-Nabi

النكاح - Marriage

Da'wa - الدعوة

Strive - الجهاد

Eating Etiquettes - آداب الأكل

Sleeping Etiquettes - آداب النوم

Funeral Rites - تجهيز الجنازة

Janāza Prayer - صلاة الجنازة

When a baby is born - عند ولادة الطفل

Muḥammad Rasūlullāh - محمد رسول الله - ﷺ

Mothers of the Believers - أمهات المؤمنين

Ashara Mubasharah - العشرة المبشرة

History - التاريخ

Tajweed - التجويد

Arabic Grammar - النحو

Rātīb al-Haddād - راتب الحداد

The Beautiful Names of Allāh - الاسماء الحسنى

Routine - روتين

Introduction

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

*There is no god worthy of worship except Allāh,
and Muḥammad ﷺ is the Messenger of Allāh.*

From the dawn of humanity, Allāh established His religion as guidance for mankind. Allāh said:

﴿فَإِذَا يَأْتِيَنَّكُمْ مَّيِّ هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

﴿And when guidance comes to you from Me, whoever follows My guidance -there will be no fear concerning them, nor will they grieve.﴾ -[Qur'ān 2:38]

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾

﴿Indeed, the (accepted) religion with Allāh is Islām.﴾ -[Qur'ān 3:19]

Islām is submission to the will of Allāh, obedience to His commands, and avoidance of what He has prohibited, as conveyed by the Qur'ān and the teachings of the Prophet Muḥammad ﷺ. Whoever follows Islām sincerely, Allāh will suffice him, guide him, and grant him success in both worlds.

Allāh has mandated five daily prayers for Muslims. While human nature inclines towards worshiping Allāh, neglecting Ṣalāh suppresses virtue and denies the right to worship, love, aspire, ascend, excel, and attain noble goals. Once familiar, a prayer takes about 5 minutes, amounting to 25 minutes of daily conversation with Allāh through Ṣalāh. Allāh enriches believers through Ṣalāh, fostering prosperity and deterring sin. Ṣalāh brings countless benefits and immeasurable blessings. This is a treatise on Arkan ul Imān and Arkan ul Islām, detailing Shahāda (Testimony), Ṣalāh (Prayer), Ṣawm (Fasting), Zakāt (Obligatory Charity), and Ḥajj (Pilgrimage).

Knowledge - العلم

Allāh revealed the Noble Qur'ān with the imperative verse:

﴿أَفْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾

﴿Read! In the Name of your Lord Who created﴾

﴿مَنْ فِي طَرِيقٍ لِلتَّعْلَمِ يَسْلُكْ، فَإِلَى الْجَنَانِ لَهُ طَرِيقٌ سَهْلًا﴾

﴿For whoever embarks on the path of seeking knowledge, Allāh will ease for him the way to paradise﴾

﴿فَتَعَلَّمْ لِلَّهِ عِلْمًا نَافِعًا إِنْ كُنْتَ تَطْلُبُ مُلْكَ دَارَيْنِ اِغْتَلَا﴾

﴿If you seek honor in both worlds, then seek beneficial knowledge for the sake of Allāh﴾

Arabic Alphabets - الحروف

The Arabic alphabet has 28 primary letters, each with a unique shape and sound. Additionally, there are special characters like ء (hamza), ا (alif maqsura), and ة (ta marbuta), as well as diacritical marks: Fat'ha, Kasra, Damma, Shadda, and Sukūn. While tatwīl/kashīda (—) is used for visual elongation, madd affects pronunciation. These elements form the basis of written Arabic. Beginners should learn these elements and practice reading Azkāṛ, Dua, and Qur'ān recitation directly from the Arabic text.

While Arabic text is written and read from right to left, Arabic numerals (٠١٢٣٤٥٦٧٨٩ = 0123456789) are written from left to right. For example, 123 is written as ١٢٣

Arabic Alphabets "Harf" - الحُرُوف

ج Jim	ث Tha	ت Ta	ب Ba	ا Alif
ر Ra	ذ Dhal	د Dal	خ Kha	ح Ha
ض Dad	ص Sad	ش Shin	س Sin	ز Za
ف Fa	غ Ghayn	ع 'Ayn	ظ Dha	ط Ta
ن Nun	م Mim	ل Lam	ك Kaf	ق Qaf
	ي Ya	و Waw	ه Ha	

Diacritics (Example with letter Ba) - Harakat - الحركات

sukoon سُكُون  no vowel	dammah ضَمَّة  ū as in Bu	kasrah كَسْرَة  e as in Be	fat-hah فَتْحَة  ā as in Ba
Tanwīn تَنْوِين  Būn Bin Bān		Shadda شَدَّة  gemination B̄b	

Madd - long vowel indicators - المَد elongation to 2 beats				
Madd-Alif: when following a consonant that carries a Fat'ha.		الْمَدُّ الْأَلِفُ		ا
Madd-Alif Maqsura: when following a consonant that carries a Fat'ha. Same function as Madd-Alif		الْمَدُّ الْأَلِفُ الْمَقْصُورَةُ		ى
Madd-Ya: when following a consonant that carries a Kasrah		الْمَدِّي		ي
Madd-Waw: following a consonant with a Damma		الْمَدَّ وَ		و
Examples	سُورَةٌ Soorah	رَحِيمٌ Raheem	هُدًى Hudaa	بَابٌ Baab
Ha=ه=هـ	thā=طَا	jā=جَا	Lā=لَا	Kā=كَ
māi = ماء	Hūd=هُودٌ	Nūr=نُورٌ	Jīb=جَيْبٌ	Ghār=غَارٌ
	ā=aa	ī=ee	ū=oo	

Normal text: اللغة العربية جميلة
Text with Kashīda (Tatwīl): اللغة العربية جميلة

علامات في القرآن - Signs in the Qur'ān		
<i>Must Stop</i>	الْوَقْفُ لَازِمٌ	م
<i>Stop or Continue</i>	الْوَقْفُ جَائِزٌ	ج
<i>Cannot Stop</i>	الْوَقْفُ مَمْنُوعٌ	لا
<i>Better continue</i>	الْوَضْلُ أَوْلَى	صل
<i>Better stop</i>	الْوَقْفُ أَوْلَى	قل
<i>Stop at one</i>	تَأْنَقُ الْوَقْفِ	٢٢
<i>A slight pause</i>	وَقْفٌ خَفِيفَةٌ	س
<i>Completion of a verse.</i>	الْوَقْفُ التَّامُّ	○
~ Mandatory elongation to 6 beats. Given sample recited as: 'alif laaaaaam meeeeeem'	الْمَدُّ لَازِمٌ	~ آلِف-لَام-مِيم=آلَمْ
<i>Sajda Tilāwa; pause recitation to prostrate on reaching this sign.</i>	سَجْدَةٌ	﴿
Dua in Sajda Tilāwa Glorify Allāh by saying: سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ - ٣ AND / OR سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ، وَصَوَّرَهُ، وَشَقَّ سَمْعَهُ وَبَصَرَهُ، بِحَوْلِهِ وَقُوَّتِهِ، فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ <i>My face has prostrated to the One who created it, formed it, and opened its hearing and sight, by His power and strength. Blessed is Allāh, the best of creators.</i>		

The Creed - العقيدة

A Muslim lives in submission and gratitude to Allāh. A Muslim believes in the Six Articles of Faith (the Creed), observes the Five Pillars of Islām, and refrains from the Major Sins.

Narrated by Umar ibn al-Khattāb[ؓ]: «One day while we were sitting with the Messenger of Allāh ﷺ a man approached us with extremely white clothes and extremely black hair. There were no signs of travel on him, and no one among us knew him. He sat down by the Prophet ﷺ and rested his knees against the Prophet's ﷺ placing his hands on his thighs. He said, 'O Muḥammad, tell me about Islām.' The Prophet ﷺ said, 'Islām is to testify that there is no deity except Allāh and that Muḥammad is the Messenger of Allāh, to establish prayer, to give Zakāt, to fast during Ramadān, and to perform Ḥajj if you are able.' The man said, 'You have spoken the truth.' Then he said, 'Tell me about Iman (faith).' The Prophet ﷺ replied, 'Iman is to believe in Allāh, His angels, His books, His messengers, the Last Day, and the Divine Decree (Qadr), both good and bad.' The man said, 'You have spoken the truth.' Then he said, 'Tell me about Ihsān.' The Prophet ﷺ said, 'Ihsān is to worship Allāh as though you see Him, and if you do not see Him, know that He sees you.' The man said, 'You have spoken the truth.' He again said: 'Inform me about the hour.' Prophet ﷺ remarked: 'One who is asked knows no more than the one who is inquiring.' He said: 'Tell me some of its indications. Prophet ﷺ said: 'That the slave-girl will give birth to her mistress, that you will find barefooted, destitute goat-herds vying with one another in lofty construction.' He (the narrator, Umar[ؓ]) said: Then he (the inquirer) went on his way but I stayed with him (the Holy Prophet) for a long while. He then, said to me: 'Umar, do you know who this inquirer was?' I replied: 'Allāh and His Messenger know best.' Prophet ﷺ remarked: "He was Gibrīl. He came to you in order to teach you your religion. »

- Saḥīḥ Muslim 1:1 / Saḥīḥ al-Bukhari 2:43

Six Articles of Faith - أركان الإيمان

One must believe in the following six articles of faith:

- 1. Belief in Allāh as the one and only God.*
- 2. Belief in the Angels.*
- 3. Belief in the Holy Books.*
- 4. Belief in the Prophets of Allāh.*
- 5. Belief in the Day of Judgement.*
- 6. Belief in Qadr (Predestination).*

Belief in Allāh: Believe in the existence of Allāh. To affirm the oneness of Allāh, His absolute power, and His perfect attributes. This is the foundation of Islamic creed. Muslims believe in the beautiful names and attributes of Allāh mentioned in the Qur'ān—that He is the Creator, Sustainer, and Ruler of the universe—without partners, children, or equals.

Belief in the Angels: To affirm the existence of the angels, spiritual beings created by Allāh from light. They faithfully carry out the commands of Allāh and never disobey Him. Among their roles are conveying revelation, recording deeds, and executing Allāh's decrees.

The most important ten angels and their primary duties are:

Gibrīl (A) (Gabriel): Delivering revelations from Allāh to the prophets.

Michael (A): Entrusted with sustenance and rain.

Israfil (A) (Raphael): Blows the trumpet to signal the end and resurrection.

Azrael (A) (Malak al-Mawt, Angel of Death): Entrusted with taking souls.

Munkar (A): Question the dead in the grave.

Nakīr (A) (Partner to Munkar): Same duty as Munkar (A).

Raqīb (A): Records the good deeds of humans.

Atīd (A): Records the bad deeds of humans.

Mālik (A): Guardian of Hell, overseeing the punishment of the damned.

Ridwān (A): Guardian of Heaven, welcoming and serving the righteous.

Belief in the Books of Allāh: To believe in all the Books revealed by Allāh to His prophets. The Qur'ān mentions the Zabūr (Psalms) given to Dāwūd (A), the T'Awra (Torah) given to Mūsā (A), the Injīl (Gospel) given to Īsa (A), and the Qur'ān, the final revelation sent to Muḥammad ﷺ.

Belief in the Prophets: To believe in all the Prophets and Messengers sent by Allāh to guide humanity. Beginning with Ādam (A) and including Nūh (A), Ibrāhīm (A), Mūsā (A), Īsa (A), and the last and the final messenger Muḥammad ﷺ. Throughout history, over 100,000 prophets were sent to various generations and regions, each with the mission of guiding people towards the path of righteousness. A messenger brings a new Sharīa, while a prophet follows an existing one.

The prophets mentioned in Qur'ān: Ādam (A), Shīth (A), Idrīs (A), Nūh (A), Hūd (A), Sāleh (A), Lūt (A), Ibrāhīm (A), Ismā'il (A), Ishāq (A), Yāqūb (A), Yūsuf (A), Ayūb (A), Shu'ayb (A), Mūsā (A), Hārūn (A), Zulkifl (A), Dāwūd (A), Sulayman (A), Elias (A), Alyasa (A), Yūnus (A), Zakariya (A), Yahya (A), Īsa (A) and Muḥammad ﷺ.

Belief in the Day of Judgment: To believe in the Resurrection and the Day of Judgment when all individuals will be held accountable for their deeds. It is the Day of ultimate justice, when individuals will be rewarded with Paradise or punished with Hell according to their faith and actions.

Belief in Predestination (Qadr): To believe in divine decree, that Allāh has complete knowledge and power over all things. Everything occurs by His will and wisdom, while human beings are granted responsibility and choice in their actions.

Aqīdah (articles of faith) remains unchanged over time, while Fiqh rulings (Sharia) have been updated through different messengers since Ādam (A) and were completed with the message of Prophet Muḥammad ﷺ.

أركان الإسلام - Five Pillars of Islām

« عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،
قَالَ - بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةٍ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ
اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ »

«Narrated by Abdullah ibn Umar: The Messenger of Allāh ﷺ said, Islām is built on five pillars: Testifying that there is no god but Allāh and that Muḥammad is the Messenger of Allāh, establishing Ṣalāh, giving Zakāt, performing Ḥajj to the House (Ka'ba), and fasting during Ramadān»

-Saḥīh Bukhari (2:1)

1. Shahāda: - The Testimony of Faith.
2. Ṣalāh: - Five Daily Prayers.
3. Ṣawm: - Fasting during the month of Ramaḍān.
4. Zakāt: - Obligatory Charity.
5. Ḥajj: - Pilgrimage to Makka for those able, for specific rites.

Kalimat-al-Shahāda - كلمة الشهادة

A person who declares the Shahāda becomes a Muslim. Efforts should be made to articulate below Kalima al-Shahāda (testimony) correctly:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

« Ašhadu an-lā ilāha illā Allāh, wa ašhadu anna Muḥammadan rasūlu-Allāh »

« I bear witness that there is no deity worthy of worship except Allāh, and I bear witness that Muḥammad is the Messenger of Allāh »

Shahāda should be recited with understanding, sincerity, and consciousness, followed by efforts to perform Ṣalāh and learn the fundamentals of Islām.

Shurūth (Conditions) of Kalima al-Shahāda:

1. Recite only the prescribed words of the Shahāda.
 2. Maintain the correct order of the words.
 3. Include the phrase "Ašhadu" (I bear witness) or an equivalent expression.
 4. Understand the meaning and concept of the Kalima al-Shahāda.
 5. Have no doubt about the matters stated in the Kalima al-Shahāda.
- For one who is mute or speech-impaired, verbal recitation is not mandatory.*

Farḍ (Obligations) of Kalima al-Shahāda:

1. Affirm the reality of Allāh's existence (Ḍat).
2. Acknowledge and confirm Allāh's attributes (Sifat).
3. Affirm that Allāh's actions occur with intent and wisdom.

Islāmic Rulings - الأحكام الشرعيّة

In Islām, deeds are categorized under five fiqh rulings:

1. Farḍ -Compulsory: Allāh rewards believers for doing it, consequence for omission and one who abandons it is sinful.

a. Farḍ Ain: Individual obligation. 5 Farḍ Ṣalāh, Ṣawm, Zakāt, Ḥajj etc.

b. Farḍ Kifa: Social obligation. If sufficient community members fulfill the obligation, others are exempt; if not, all members share responsibility (Sin).

Example: Janāza Prayer.

2.Sunnah-Desirable: Allāh rewards for performing it, no consequence for omission.

Synonyms: Nafl (supplementary), Mandūb (encouraged), Mustahab (preferred).

3.Harām-Forbidden Sins. Allāh rewards believers for omitting it, consequence for action and the one who commits it is sinful.

4.Karāha -Discouraged deed. Allāh rewards believers for omitting it, no consequence if acted. Its doer is not sinful.

5.Halāl-Mubāḥ: Permissible actions with no inherent reward or punishment. However, believers can earn rewards through good intentions, such as intending to use the energy for ibadah when eating good food.

Readers also need to know below terms used in rulings:

"Shart" or **"Shurūt"** are requirements (**requisites** or **conditions**) for an act of worship or contract to be valid. They exist outside the act itself and must be fulfilled for it to be valid in Islāmic law.

A **"Rukn"** (integral or pillar) is an essential part of a ritual, crucial for its validity. If a Rukn is omitted, it must be performed or redone.

Rukn, Farḍ and Wājib are synonymous in the Shāfiī Maḍ'hab, except in the context of Ḥajj; where a Wājib act may be compensated with Fidya (expiation) if omitted, whereas a Farḍ or Rukn cannot be.

Signs used in this book:

- (R) :Denotes Rukn or Integral.
(V) :Denotes Wājib or Obligatory.
(N) :Denotes Nafl or Supplementary.
(H) :Denotes Halāl.
(K) :Denotes Karāha.
(S) :Denotes Shart or Requisite.
(D) :Scholarly advice for benefits (may not be traced to a Ḥadīth)
(Shāfiī) :Ruling of al-Shāfiī and may differ in other Maḍ'habs.

﴿ Part of a Qur'ānic verse ﴾

« Excerpt from a Hadīth »

‹ Quotation from a Scholar ›

Volume & Weight units:

1 Mudd = ~800 ml, ~700g of grain, a moderate two-hand handful

1 Ṣā' = 4 Mudd, ~3.2 Liters, ~2.8 kg of grain

1 Qulla = ~108 Liters

1 Wasq (Awsaq) = 60 Ṣā', ~192 Liters, ~168 kg of grain

Length & Distance units:

1 Dhirā = 1 Cubit (an elbow length) = ~50 cm

1 Mīl = 4,000 Dhirā = ~1.8 km

1 Farsakh (League) = 3 Mīls = ~5.4 km

1 Barīd (Postal Stage) = 4 Farsakhs, ~21.6 km

1 Marhala (Stage) = ~43.2 km (A day's journey by camel)

Major Sins - الكبائر

While there are consequences for sins, Allāh rewards Muslims for steering clear of sins. Being aware of sinful acts makes it easier to avoid them.

01. Shirk (Associating partners with Allāh).
02. Murder and suicide.
03. Ribā (Usury).
04. Sihr (Sorcery).
05. Zina (Fornication) and Sodomy.
06. Qadhf (false accusation of Zina).
07. Consuming Khamr (alcohol).
08. Fleeing the battlefield.
09. Disrespect to parents.
10. Breaking an oath.
11. Engaging in bribery.
12. Bearing false witness.
13. Mishandling the property of an orphan.
14. Theft.
15. Kazab (Telling and propagating lies).
16. Kibr (Hubris in Greek): Arrogance and looking down upon others.
17. Ghībah (Backbiting): Speaking ill about someone not present.
18. Namima: Spreading gossip to sow discord between people.
19. Hasad (Envy and Jealousy).
20. Ḍulm (Oppression and Injustice).
21. Qati' al-Rahīm (Cutting off Family Ties).
22. Irtidad (Apostasy): Renouncing Islām in word, deed, or belief.
23. Kufr (Disbelief): Rejection or denial of any fundamental tenet of Islām.
24. Nifāq (Hypocrisy): Pretending to have faith or displaying devotion outwardly while concealing disbelief or insincerity in the heart. etc.
25. Fitna: Spreading discord, inciting violence, or causing division among people, particularly if they violate Islāmic principles of peace, unity, and justice.

The severity of these sins requires sincere repentance (Tawba), seeking Allāh's forgiveness, and making amends to those wronged when possible.

الطهارة - Purity

Muslims must maintain a state of *Tahāra* (purity) for *ṣalāh*. It involves the removal of *najāsah* (filth) substances and performing *wudu'* (ablution) or *ghusl* (shower). *Najas* substances must not be present on the body, clothing, place of prayer, or anything carried.

الماء الطاهر - Pure Water

Tahūr water is pure in itself and can purify other things. Water for *Miswak*, *Wudu*, *Istinjā*, and *Ghusl* must be *Tahūr*. Rainwater, sea water, river water, well water, stream water, snow, hail, and *Zamzam* water are considered plain or unconditional (*muṭlaq*) and *Tahūr* water, provided its color, taste, or odor is not altered by impurities. It is not permissible to use impure water for ritual purification.

Musta'mal (used) water is a small amount of water (less than two *Qullahs*) that has separated from the body after ritual purification. It is pure (*ṭāhir*) but not purifying (*ghayr muṭahhir*); it may be used for drinking or cleaning, but not for *wuḍū'*, *ghusl*, or removing *najāsah*.

Impure Water: Water less than two *Qullahs* (~216 liters; a cubic container measuring 1.25 cubits in length, width, and height) becomes impure upon contact with *najāsah*, even without a perceptible change. Water of two *qullahs* or more remains pure unless its color, taste, or odor changes. If any of these qualities change due to *najāsah*, the water is impure regardless of quantity. It remains impure until the change disappears naturally over time or by adding pure water. The *Qullatayn* measurement does not apply to flowing water.

طهارة عن نجاسة - Purity from Filth

Najas refers to filth or impurities such as urine, feces, blood, vomit, pus, and khamr (alcohol). Pre-seminal fluids (Wadiy and Madiy) are considered najas, excluding Maniy (semen and female ejaculate).

Najas does not purify itself except for wine turned into vinegar and animal hides when it is tanned (excluding dog and pig).

The milk of non-edible mammals is najas, except for human milk, which is pure.

The urine of an exclusively breastfed baby boy under 2 years is treated as light najas, and is purified by sprinkling more water over the affected area than the quantity of urine spilled.

The carcasses of animals except humans, fish, and jarād (locust) are najas.

A part severed from a living body is like its dead body: a severed human limb is pure, while a detached sheep's leg is najas. However, hairs and feathers from edible animals are pure if shed during life.

Blood from insects such as mosquitoes, without flowing blood, is considered light najas, and it can be purified simply by removal without requiring washing.

An impure area is purified by first removing the najas, then pouring water over the spot. Impurities like urine, blood, and dung are not purified unless their physical traces and characteristics are removed. Use cleansers if required. However, if only the color or odor remains and is difficult to remove, it is excused—but if both persist or the taste remains, it is not purified.

Dogs and pigs are severe najas (Shāfiī); if touched, the body or cloth must be washed seven times, one of which must be with water mixed with soil.

If impurity falls into solid ghee, removing the affected part is sufficient; the rest remains pure. But if impurity falls into a liquid, like oil, it cannot be purified.

A dead creature that has no flowing blood—like a fly or mosquito—do not render liquids impure unless the liquid changes, or unless they are deliberately introduced.

In prayer, one is excused for blood from boils, blisters, wounds and from creatures without flowing blood. A small amount of foreign blood is also excused.

Allāh has made Islām easy, with provisions for the wellbeing and safety of the individual and the community.

Toilet Etiquettes - آداب الحمام

-Remove items with sacred inscriptions (Qur'ān, Names of Allāh, prophets, or angels) before entering the toilet.

-Do not enter the latrine barefoot or bareheaded.

-Enter the latrine with the left foot and exit with the right.

-Avoid looking at filth, genitals and what comes out of them unnecessarily.

-Do not stand and urinate.

-Ensure that no urine splashes onto clothing or body. Urine splashes and urine-contaminated water are impure and require washing if splashed.

-Use designated covered spaces for relieving oneself, and avoid public areas, streets, pools, or under fruit trees.

-Refrain from reciting, reading, eating, drinking, speaking or zikr in latrine.

-Keep the toilet clean after use, or bury it in soil.

الاستنجا - Istinja

Istinja is to clean oneself after relieving oneself. Wait until the last drops of urine have ceased, then thoroughly wash the private parts with ṭahūr water, using the left hand. Use cleanser if needed. Using absorbent materials like toilet paper, stones are permitted with three wipes, or more until clean—after which washing with water is recommended.

Dua before entering washroom (N)

بِسْمِ اللَّهِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

Bismillah Allāhumma innī a'ūthu bika minal-khubthi wal-khaba-ith.

In the name of Allāh, O Allāh, I take refuge with you from evil and evil things.

Dua after Istinja (N)

Be mindful not to recite the Qur'ān or mention Allāh's name while naked or in a lavatory:

اللَّهُمَّ طَهِّرْ قَلْبِي مِنَ النِّفَاقِ وَحَصِّنْ فَرْجِي مِنَ الْفَوَاحِشِ

Allāhumma tahhir qalbi mina-al-nifāqi wa ḥassin farji mina al-fawāhish.

O Allāh, purify my heart from hypocrisy and protect my private parts from indecencies.

Dua after exiting washroom (N)

غُفْرَانِكَ. الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي

Ghufranaka Alhamdulillah-illazi az'haba 'anni al-azā wa-'afānī

I seek pardon from You. All Praise be to Allāh, who has taken away from me discomfort and granted me relief.

فرش الأسنان - Siwāk

Siwāk is used to clean the teeth. It is held in the right hand, with the thumb and little finger underneath and the others on top. The Sunnah is to brush the teeth horizontally and the tongue vertically, starting from the upper right teeth (outer, then inner), then the lower right, followed by the upper and lower left, and finally to gently pass it over the roof of the mouth. It is Sunnah to use Siwāk before prayer, before bed, upon waking and after eating. The Prophet ﷺ used arāk (Salvadora persica) and encouraged its frequent use, especially before each Ṣalāh and wuḍū. Using bamboo or metal as a substitute is discouraged.

الوضوء - Ablution

Acts Harām without Wudu are: Ṣalāh, Ṭawāf, handling Muṣḥaf.

However, it is permissible to carry the Muṣḥaf with other belongings without wuḍū', provided it is not touched directly.

Shurūt Al-Wudu

- Use Tahūr (pure, permissible) water.
- No barrier should prevent water from reaching the limbs of wudu.
- Water must flow over the limbs; not required where rubbing is prescribed.
- A person experiencing continuous impurity must perform wudu for each obligatory prayer after its time enters.

Steps to perform Wudu

Step-1 : Niyyah (V) & Wash Hands (N)	
Action	Recitation
<i>Sit (to avoid splash) at a clean place, facing the Qibla (N)</i> <i>Form intention to perform Wudu.</i> <i>While saying Bismillah.. begin and, wash hands to wrists, thrice.</i> <i>Translation: I bear witness that there is no god but Allāh, alone without any partner, and I bear witness that Muḥammad is His servant and messenger. 'Praise be to Allāh who made water a purifier.'</i>	أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللّٰهِ الرَّحْمَنِ الرَّحِيمِ نَوَيْتُ الْوُضُوءَ لِلّٰهِ تَعَالَى <i>Transliteration: Bismillāhi Rahmāni Rahīm, nawaitu al-wudu lillāhi ta'ala</i> <i>Or</i> <i>Translation: I intend to perform Wudu for Allāh</i> <i>It is nafl to recite below throughout Wudu:</i> أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ الْمَاءَ طَهُورًا <i>"Ashhadu an-lā-ilāha illā-Allāh waḥdahu lā sharīka lahu, wa ashhadu anna Muḥammadan 'abduhu wa rasūluhu, al-ḥamdu lillāhi alladī ja'ala-al-mā'a ṭahūra."</i> <i>Or Simply:</i> الحمد لله الذي جعل الماء طهورا <i>al-ḥamdu lillāhi alladī ja'ala-al-mā'a ṭahūra.</i>

Step-2 : Miswāq (N)

Brush the teeth using a Siwāk

Step-3 : Wash Mouth and Nose (N)

Rinse mouth and nose, thrice.

Step-4 : To Wash Face (V)

Wash face - with the intention of performing ablution - thrice, top to chin, ear to ear.

Step-5 : To Wash Arms (V)

Wash arms to elbows, right then left, thrice. It is recommended to include the upper arms.

Step-6 : Masah - Wiping the Head (V)

Rub or wipe head with wet hands, front to back, then return, thrice.

Step-7 : Wiping ears (N)

Wipe visible parts of both ears together, thrice.

Step-8 : To Wash Feet (V)

Wash feet, including ankles; right then left.

X-Tartīb (V)

Follow specified order

Y-Extension (N)

Extend the washing area slightly. Avoid talking and wasting water.

Z- Dua After Wuḍū (N)

Face the Qibla, raise your hands and face towards the sky, then recite:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ، وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ، وَاجْعَلْنِي مِنْ عِبَادِكَ الصَّالِحِينَ، سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ. وَصَلَّى
الله على سيدنا محمد وعلى آله وصحبه وسلم.

Transliteration: "Ashhadu an lā ilāha illā Allahu waḥdahu lā sharīka lah, wa ashhadu anna Muḥammadan 'abduhu wa rasūluh. Allahumma aj'alnī mina al-tawwābīn, wa aj'alnī mina al-mutaṭahhirīn, wa aj'alnī min 'ibādika al-ṣāliḥīn. Subḥānaka Allahumma wa biḥamdik, ashhadu an lā ilāha illā anta, astaghfiruka wa atūbu ilayk. Wa ṣallā Allahu 'alā Sayyidinā Muḥammadin wa 'alā ālihi wa ṣaḥbihi wa sallam."

Translation: I bear witness that there is no god but Allah alone, without partner, and I bear witness that Muhammad is His servant and His Messenger. O Allah, make me among those who constantly repent, make me among those who purify themselves, and make me among Your righteous servants. Glory be to You, O Allah, and all praise is Yours. I bear witness that there is no god but You. I seek Your forgiveness and repent to You. May Allah send His blessings and peace upon our master Muhammad, and upon his family and his companions.

Wuḍū' is invalidated by: (1) Discharge from the private parts, including urine, stool, or flatulence; (2) loss of consciousness, by deep sleep, fainting, intoxication, insanity etc; (3) touching the private parts with the inner palm; and (4) direct skin contact between a man and non-maḥram woman or wife (not hair, teeth or nail).

Drowsiness or sleep does not invalidate Wuḍū' if one remains firmly seated without any separation between the buttocks and the seat, such that no discharge is likely, until awakening (Shafii).

التيمم - Tayammum

Tayammum replaces wuḍū or ghusl when water is unavailable or cannot be used due to illness or inability. After performing Tayammum, only one obligatory prayer can be offered, though multiple Sunnah and funeral prayers are allowed. Tayammum must be renewed to perform another obligatory Ṣalāh.

Shurūth (Conditions) of Tayammum:

- Unable to use water.
 - Remove impurities before performing Tayammum.
 - Use clean soil, which produce dust.
 - Perform Tayammum after the prayer time begins.
- Tayammum is nullified if any condition becomes invalid before Ṣalāh.*

Method of Performing Tayammum:

Step-1 : Niyyah (V)	
Action	Niyyah
<i>Face the Qibla (N). Use Miswaq.</i> <i>Say Bismillah, strike the earth along with the Niyyah. Combine it with wiping the face.</i>	أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللّٰهِ الرَّحْمَنِ الرَّحِيمِ نَوَيْتُ التَّيَمُّمَ لِلّٰهِ تَعَالَى <i>‘Nawaytu at-Tayammuma lillāhi ta‘ālā’</i> <i>I intend to perform Tayammum instead of Wudu (or Ghusl) to fulfill Ṣalāh.</i>

Method of Striking the Earth (V)

If wearing a ring, it must be removed. Strike hands lightly on the pure earth. Then tap backside of the palm or wrist to remove excess sand.

It is Sunnah to keep the fingers spread apart and to have a fine layer of dust. Rubbing over an injury bandage is sufficient.

Method of Rubbing the face (V)

Rub or wipe the face lightly with the palm, top to chin, ear to ear, including nose and beard.

Step-2 : Rub the Arms (V)

Strike the earth again, then wipe the right hand with the left and the left hand with the right, including the elbows.

X-Tartib (V)

Follow the specified sequence.

Nullifiers of Tayammum:

- Tayammum is invalidated if its conditions are not met before the Ṣalāh, and Wuḍū or Ghusl must then be performed.
- Anything that invalidates ablution also invalidates Tayammum.

Other Sunnah parts involved with Tayammum: If water is insufficient for full Wuḍū, use it for as much of the Wuḍū as possible, and perform Tayammum for the remaining parts. If an injury prevents the use of water, wash the unaffected areas, wipe over any bandage and perform Tayammum for the injured part only. If injury is in two different limbs, Tayammum is performed twice.

Shower - الغسل

The causes of major ritual impurity (ḥadath akbar) requiring ghusl are six: (1) ejaculation of semen; (2) coitus; (3) menstruation (ḥayḍ); (4) postnatal bleeding (nifās); (5) childbirth; and (6) the death of a non-martyr-where washing the deceased is obligatory upon the living. To regain ritual purity, ghusl is required before performing acts such as Ṣalāh, Sujūd, Khutba, Ṭawāf, reciting Qurʾān, handling Muṣḥaf, or remaining in the masjid. It is allowed to recite Qurʾānic verses as zikr, such as when riding:

﴿سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ، وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ﴾

Steps to perform Ghusl:

Step-1 : Niyyah (V)	
Action	Recitation
Form the intention to perform Ghusl.	أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
	For Janāba: نَوَيْتُ الْغُسْلَ لِرَفْعِ الْحَدَثِ مِنَ الْجَنَابَةِ
	For Haidh: نَوَيْتُ الْغُسْلَ لِرَفْعِ الْحَدَثِ مِنَ الْحَيْضِ
	For Nifas: نَوَيْتُ الْغُسْلَ لِرَفْعِ الْحَدَثِ مِنَ النَّفَاسِ
	[I intended to do Ghusl to remove the impurity from Janāba or Haidh or Nifas] Or Common Niyyah will suffice for any of above: نَوَيْتُ آدَاءَ فَرْضِ الْغُسْلِ “Nawaytu adā'a farḍi al-ghusli lillāhi ta'ālā.” I intend to perform the obligatory ghusl

Step-2 : Istinja (N)

<i>Urinate and Perform Istinja.</i>

Step-3 : Wudu (N)

<i>Perform Wudu. Face the Qibla during Wudu and Ghusl.</i>
--

Step-4 : Wash entire body (V)

<i>Pour water over the entire body. Start from the head and move from right to left. Use cleansers and scrubber where required. Wash whole body 3 times. Ensure water reaches all external accessible parts.</i>
--

Step-5 : Supplications after Ghusl (N)

<i>After Ghusl, recite the post-ablution supplications.</i>

In Wudu and Ghusl, it is advised to be moderate in water usage and avoid speaking in between. Islām advises against self-harm and unnecessary obsession (waswasa). Those struggling with doubts should trust that their first attempt will be accepted by Allāh through His mercy, as there is no guarantee that a repeated attempt will be accepted.

تَشْذِيب - Tashzīb

The Sunnah way of grooming hair for men is to maintain an even cut or to keep it long but above the shoulder line or shave it completely. Applying oil and dyeing gray beard and hair red or yellow is Sunnah.

It is recommended to trim nails on Thursday, Monday, or Friday morning. Begin with the index finger of the right hand to the pinky, then the thumb; then from the left pinky to the thumb. For the feet, start from the right pinky toe to the left pinky toe in order.

Men should trim their mustaches and avoid overlapping the lips and groom their beards. Keeping a beard to a fist-hold length or longer is Sunnah for men, while completely shaving it is makrūh. Adults should remove axillary and perineal hair by shaving, tweezing, or similar methods—ideally weekly, and it is makrūh to exceed forty days. It is Sunnah for men to cover the head and to wear a silver ring on the pinky.

It is Sunnah to wear perfume before Ṣalāh. While fasting, applying perfume between Fajr and Maghrib is makrūh.

Dua when wearing a new garment:

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي وَأَتَجَمَّلُ بِهِ فِي حَيَاتِي

Al-ḥamdu lillāhi alladhī kasānī mā uwārī bihi ‘awratī wa atajammalu bihi fī ḥayātī.

Dua when wearing a garment:

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا، وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِّمِّي وَلَا قُوَّةٍ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ

Al-ḥamdu lillāhi alladhī kasānī hādha, wa razaqanīhi min ghayri ḥawlin minnī wa lā quwwah. Ghufira lahu mā taqaddama min dhanbihi wa mā ta’akhkhar.

Dua when looking in a mirror:

اللَّهُمَّ كَمَا حَسَّنْتَ خَلْقِي فَحَسِّنْ خُلُقِي

Allāhumma kamā ḥassanta khalqī fa-ḥassin khuluqī.

Prayer - الصلاة

Ṣalāh is entering into the presence of Allāh and the best form of intimate conversation with your Lord. During Ṣalāh, clear your mind of past and future thoughts, focusing on recitations and attain khushū'.

For Ṣalāh, there are 5 شُرُوط (requisites), 14 فُرُوض (obligations), and سُنَن (recommendations).

Requisites of Ṣalāh - شروط الصلاة

01. Tahāra (Ritual Purity): Wudu (for minor impurity) and Ghusl (for major impurity).

02. Purity from najas: The body, clothing, and place of prayer must be free from najas.

03. Cover the ‘Awra:

- Women must cover entire body except face and hands during prayer.
- Men must cover from the navel to the knees. Covering the head is Sunnah. Ensure the clothes remain above the ankles and that the ‘Awra is not exposed during bowing or prostration.

04. Timing: Perform Ṣalāh within prescribed time frame. Below are the five obligatory prayers:

Fajr: 2 Rak'a (Units), from dawn (Fajr al-Ṣādiq) to before sunrise.

Ẓuhr: 4 Rak'a, after midday. When the sun passes its zenith until an object's shadow equals its length.

Asr: 4 Rak'a, from end of Ẓuhr until sunset.

Maghrib: 3 Rak'a, after sunset until red twilight disappears.

Isha: 4 Rak'a, performed after twilight until Fajr al-Ṣādiq.

05. Qibla: Face the direction of the Ka'ba during prayer.

Note: It is recommended to pray at the earliest time, unless delaying for the expected congregation, in which case delaying is preferable as long as the prayer remains within its time.

الأذان والإقامة - Azān and Iqāma

Al-Adān: Meaning/Reply	الأَذَان
<i>Allāh is the Greatest, Allāh is the Greatest.</i> مَرْحَبًا بِقَائِلٍ عَدْلًا، مَرْحَبًا بِصَلَاةٍ وَأَهْلًا اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ	اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ <i>Allāhu akbar, Allāhu akbar (x2)</i>
<i>I testify there is no deity but Allāh</i> Reply: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ <i>ašhadu an-lā ilāha illā -allāh (x2)</i>
<i>I testify Muḥammad is the Messenger of Allāh</i> Reply: أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ	أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ <i>ašhadu anna Muḥammadan rasūl-allāh (x2)</i>
<i>Hasten to the Ṣalāh</i> Reply: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ	حَيِّ عَلَى الصَّلَاةِ <i>ḥayya alā-ṣ-ṣalāh (x2)</i>
<i>Hasten to the salvation</i> Reply: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ	حَيِّ عَلَى الْفَلَاحِ <i>ḥayya alā-l-falāḥ (x2)</i>
<i>Prayer is better than sleep</i> Reply: صَدَقْتَ وَبَرِّرْتَ <i>sadaqta wa barirta</i>	only for Fajr prayer: الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ <i>aṣ-ṣalātu qairu-m-mina-nawm (x2)</i>
<i>Allāh is the Greatest, Allāh is the Greatest</i> Reply: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ	اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ <i>Allāhu akbar, Allāhu akbar (x1)</i>
<i>There is no deity but Allāh</i> Reply: لَا إِلَهَ إِلَّا اللَّهُ	لَا إِلَهَ إِلَّا اللَّهُ <i>lā ilāha illā-allāh (x1)</i>

Al-Iqāma: Meaning/Reply	الإقامة
<i>Allāh is the Greatest, Allāh is the Greatest.</i> Reply: الله أَكْبَرُ، الله أَكْبَرُ <i>Allāhu akbar, Allāhu akbar (x1)</i>	الله أَكْبَرُ، الله أَكْبَرُ <i>Allāhu akbar, Allāhu akbar (x1)</i>
<i>I testify there is no deity but Allāh</i> Reply: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ <i>ašhadu an-lā ilāha illā -allāh (x1)</i>	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ <i>ašhadu an-lā ilāha illā -allāh (x1)</i>
<i>I testify Muḥammad is the Messenger of Allāh</i> Reply: أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللهِ <i>ašhadu anna Muḥammadan rasūl-allāh (x1)</i>	أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللهِ <i>ašhadu anna Muḥammadan rasūl-allāh (x1)</i>
<i>Hasten to the Ṣalāh</i> Reply: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ <i>ḥayya alā-ṣalāh (x1)</i>	حَيِّ عَلَى الصَّلَاةِ <i>ḥayya alā-ṣalāh (x1)</i>
<i>Hasten to the salvation</i> Reply: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ <i>ḥayya alā l-falāḥ (x1)</i>	حَيِّ عَلَى الْفَلَاحِ <i>ḥayya alā l-falāḥ (x1)</i>
<i>Prayer is to begin, Prayer is to begin.</i> Reply: أَقَامَهَا اللهُ وَأَدَامَهَا وَجَعَلَنِي مِنْ صَالِحِي أَهْلِهَا <i>Aqamah'Allāhu wa'adāmahā wa ja'alani mina salihi ahliha</i>	قَدْ قَامَتِ الصَّلَاةُ، قَدْ قَامَتِ الصَّلَاةُ <i>qad qamati-ṣalātu, qad qamati-ṣalāh (x2)</i>
<i>Allāh is the Greatest, Allāh is the Greatest.</i> Reply: الله أَكْبَرُ، الله أَكْبَرُ <i>Allāhu akbar, Allāhu akbar (x1)</i>	الله أَكْبَرُ، الله أَكْبَرُ <i>Allāhu akbar, Allāhu akbar (x1)</i>
<i>There is no deity but Allāh</i> Reply: لَا إِلَهَ إِلَّا اللهُ <i>lā ilāha illā-allāh (x1)</i>	لَا إِلَهَ إِلَّا اللهُ <i>lā ilāha illā-allāh (x1)</i>

Dua after the Azān and Iqāma (N)

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ
وَالدَّرَجَةَ الرَّفِيعَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ، وَارْزُقْنَا شَفَاعَتَهُ يَوْمَ
الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

"Allāhumma rabb hāzihi ad-da'wat at-tāmmah wa-sSalāti al-qaimah, āti Muḥammadan al-wasīlata wal-fadīlata wa'darajata ar-rafi'ah, wab'athhu maqaman mahmoodan-alladhi wa'adtahu, warzuqna shafa'atahu yawm-al-qiyamah, innaka la tukhliful mi'ād."

Translation: O Allāh, Lord of this perfect call (Adhan) and the established prayer, grant Muḥammad the intercession and favor, and the highest place of honor, and raise him to the praised station You have promised him. Grant us his intercession on the Day of Resurrection; surely You never fail in Your promise.

After this dua, it is also Sunnah to recite Ayat Al Kursi.

It is Sunnah for men to give the Adhān and Iqāma before the five daily prayers. While for women it is only the Iqāma. It is Sunnah to recite Ayat al-Kursi between the Azān and the Iqāma, as it is reported: "Whoever recites it between the Adhān and the Iqāmah, what (sin) occurs between the two prayers will not be recorded against him."

بسم الله الرحمن الرحيم

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمُوتِ
وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا
خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمُوتِ
وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

Steps of Ṣalāh - خطوات الصلاة

There are 14 فُرُوض (arkān) of Ṣalāh:

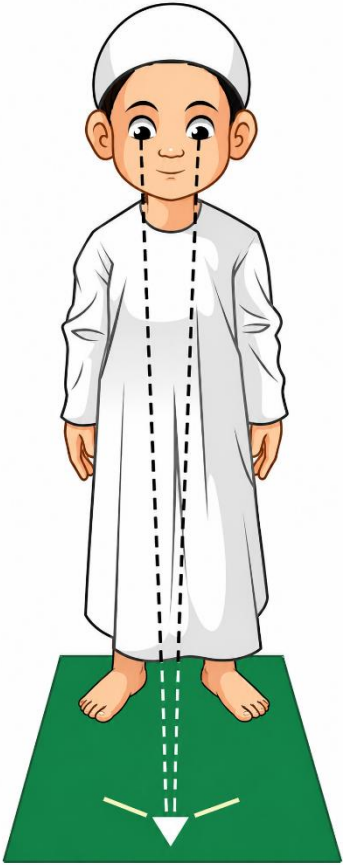
01. Niyyah (intention)
02. Takbīrat al-Iḥrām (Takbīr Tahrima)
03. Qiyam- Stand for Farḍ Ṣalāh for one who is able; otherwise, sit, and if unable, lie down and pray. Nafl prayer can be performed seated, but the reward is less than standing.
04. Recite Sūrah al-Fātiha in each Rak'a
05. Ruku
06. I'tidāl
07. Perform 2 Sujūd
08. The Sitting between 2 Sujūd
09. Tuma'nina- Pause in Rukū', i'tidāl, Sujūd, and the sitting position.
10. Recite TashaHud in the final Rak'a
11. Recite Salāt-al-Nabi (ﷺ) after the final Tashahhud.
12. To be seated for TashaHud and Salāt-al-Nabi (ﷺ)
13. Say One Taslīm
14. Tartīb: Maintaining the prescribed order between the integrals.

It is Sunnah to pray facing a sutrah (barrier) about the height of a saddleback, placed within three cubits. It is prohibited to pass between the worshipper and the sutrah. There is no harm if a cat or small child passes in front. The sutrah of the imām is sufficient for the ma'mūm.

Niyyah: The intention is to specify the intended prayer concurrent with Takbīrat al-Iḥrām, specifying whether it is Farḍ or Nafl. Including Adā' or Qaḍā', the number of Rak'as, facing the Qibla, and for the pleasure of Allāh is Sunnah. Verbalizing the intention is Sunnah, not obligatory. Niyyah is preferred in Arabic, but translation allowed. In Ṣalāh (from Takbīr to Taslīm), Recitations, Dua, and Azkār must be in Arabic.

It is advised to contemplate on the recitations, as Allāh says: ﴿Do they not then reflect upon the Qur'ān?﴾ -for reflection perfects humility in prayer.

Step-1 (Niyyah) : (V)

Position - Standing	Recitation
 <i>Niyyah concurrent with Takbīrat al-Ihrām.</i> Look at the position of Sujūd throughout the Ṣalāh.	<i>Elaborated version of Niyyah:</i> For Fajr: أُصَلِّيَ فَرَضَ صَلَاةِ الصُّبْحِ رَكْعَتَيْنِ مُتَوَجِّهًا إِلَى الْقِبْلَةِ (مَعَ الْإِمَامِ) أَدَاءً لِلَّهِ تَعَالَى <i>Uṣalli farḍa ṣalāti-al-ṣubḥi rak'atayni mutawajjihan ilā-al-qiblati (ma-al-imāmi) adā'an lillāhi ta'ālā.</i> For Ṣuhr: أُصَلِّيَ فَرَضَ صَلَاةِ الظُّهْرِ أَرْبَعَ رَكْعَاتٍ مُتَوَجِّهًا إِلَى الْقِبْلَةِ (مَعَ الْإِمَامِ) أَدَاءً لِلَّهِ تَعَالَى <i>Uṣalli farḍa ṣalāta-al-zuhri arb'a rak'atin mutawajjihan ilā-al-qiblati (ma-al-imāmi) adā'an lillāhi ta'ālā.</i> For Asar: أُصَلِّيَ فَرَضَ صَلَاةِ الْعَصْرِ أَرْبَعَ رَكْعَاتٍ مُتَوَجِّهًا إِلَى الْقِبْلَةِ (مَعَ الْإِمَامِ) أَدَاءً لِلَّهِ تَعَالَى <i>Uṣalli farḍa ṣalāti-al-asari arb'a rak'atin mutawajjihan ilā-al-qiblati (ma-al-imāmi) adā'an lillāhi ta'ālā.</i>

Shortest version of Niyyah: <i>Uṣalli farḍa (aṣ-ṣubḥi, a-ḏuhri, al-asari, al-maghribi or al-isha'i)</i> <i>[I intend to perform the Fajr, Ḍuhr, Asar, Maghrib or Isha prayer]</i>	For Maghrib: أُصَلِّيَ فَرَضَ صَلَاةِ الْمَغْرِبِ ثَلَاثَ رَكَعَاتٍ مُتَوَجِّهًا إِلَى الْقِبْلَةِ (مَعَ الْإِمَامِ) أَدَاءً لِلَّهِ تَعَالَى <i>Uṣalli farḍa ṣalāti-al-maghribi thalata rak'atin mutawajjihan ilā-al-qiblati (ma-al-imāmi) adā'an lillāhi ta'ālā.</i> For Isha: أُصَلِّيَ فَرَضَ صَلَاةِ الْعِشَاءِ أَرْبَعَ رَكَعَاتٍ مُتَوَجِّهًا إِلَى الْقِبْلَةِ (مَعَ الْإِمَامِ) أَدَاءً لِلَّهِ تَعَالَى <i>Uṣalli farḍa ṣalāti-l-isha'i arb'a rak'atin mutawajjihan ilā-al-qiblati (ma-al-imāmi) adā'an lillāhi ta'ālā.</i> OR Short version: أُصَلِّيَ فَرَضَ - الصُّبْحِ، الظُّهْرِ، الْعَصْرِ، الْمَغْرِبِ، الْعِشَاءِ
Niyyah Translation: <i>I intend to perform the (two, three or four) units of the obligatory (Fajr, Ḍuhr, Asar, Maghrib or Isha) prayer, facing the qibla, (with the imām), (on time), for Allāh.</i> <i>Niyyah can be in any language, but any verbal utterance in Ṣalāh from Takbīr to Salām must be in Arabic.</i>	

Step-2 (Takbīrat al-Iḥrām): (V)

Action- Transition	Recitation
 <i>Stand > do Niyyah > raise both hands with thumbs to earlobe level, palms facing the Qibla. Say "Allāhu Akbar," > then place the hands between the chest and navel, grasping the left wrist with the right.</i> <i>-Look at the position of Sujūd throughout the Ṣalāh.</i> <i>-Raise the hands at Takbīrat al-Iḥrām, going into rukū', rising from rukū', and rising after the first Tashahhud.</i>	اللَّهُ أَكْبَرُ "Allāhu Akbar"
<i>Say "Allāhu Akbar" when transitioning between postures, except when moving from Rukū to l'atidāl and in Taslīm.</i>	

Step-3 (Qiyam) : (V)

Position - Qiyam	Recitation
 <i>Dua Iftitah (N): To introduce yourself humbly before Allāh by declaring His greatness. This serves as an opening for your conversation with Allāh.</i>	وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا مُسْلِمًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ، لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ. <i>Wajjahtu wajhiya lilladhī faṭara as- samāwāti wa-l-arḍa ḥanīfan musliman wamā anā min-al-mushrikīn, inna ṣalātī wa nusukī wa maḥyāya wa mamātī lillāhi rabbi-l-‘ālamīn, lā sharīka lahu wa bidhālika umirtu wa-anā mina-l- muslimīn.</i> OR اللَّهُ أَكْبَرُ كَبِيرًا، وَالْحَمْدُ لِلَّهِ كَثِيرًا، وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا <i>Transliteration: Allāhu ‘akbar kabīran wa-l-ḥamdu li-llāhi kathīran wa-subḥāna llāhi bukratan wa-’aṣīlā.</i>
<i>Translation: "I have turned my face sincerely towards Him Who created the heavens and the earth, being upright, and I am not one of the polytheists. Surely my prayer, my sacrifice, my living, and my dying are for Allāh, the Lord of all the worlds. He has no partner. Thus, I have been commanded, and I am among the Muslims."</i> <i>"Allāh is the Greatest, greatly, and praise be to Allāh, abundantly, and glory be to Allāh, morning and evening."</i>	

Step-4 (Fātiha-in every Rak'a): (V)	
Same Position - Qiyam	Recitation
Sūrah al-Fātiha (V) 	(N) اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ اَلْحَمْدُ لِلّٰهِ رَبِّ اَلْعَالَمِيْنَ اَلرَّحْمٰنِ اَلرَّحِيْمِ مَالِكِ يَوْمِ الدِّيْنِ اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالِّيْنَ اٰمِيْنَ <i>A'udhu billahi mina-sh-shaytani rajīm. Bismillāhi al-Rahmāni a-Rahīm Alhamdu lillāhi Rabbil 'ālamīn Ar-Rahmāni al-Rahīm Māliki Yawmi-d'Dhīn Iyyāka na'budu wa iyyāka nasta'in Ihdina-a-Sirātal-Mustaqīm Sirātal-lazīna an'amta 'alaihim ghayril- maghdoobi 'alaihim wala'd-dāallīn. -Āmen</i>
<i>In Same Position- Qiyam</i>	<i>In first 2 units recite another portion of Qur'ān (N)</i>
<i>Translation: I seek refuge in Allāh from the accursed Satan. In the name of Allāh, the Most Gracious, the Most Merciful. Praise be to Allāh, Lord of all the worlds. The Most Gracious, the Most Merciful. Master of the Day of Judgment. You alone we worship, and You alone we ask for help. Guide us on the Straight Path, the path of those who have received Your grace; not the path of those who have brought down wrath upon themselves, nor of those who have gone astray. Amen.</i>	

A few short Sūrahs are given below:

(سورة العصر) Sūrah Al-Asr

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَالْعَصْرِ ۝ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۝

Transliteration: Wa al-'asr, Inna-l-insana lafi khusr, Illa alladhīna amanu wa 'amilu as-salihati wa tawasaw bil-haqqi wa tawasaw bis-sabr.

Translation: "By time, Indeed, mankind is in loss, Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience."

(سورة الكوثر) Sūrah Al-Kawthar

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ۝ فَصَلِّ لِرَبِّكَ وَانْحَرْ ۝ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝

Transliteration: Inna a'taynaka al-kawthar, Fasalli li rabbika wanhar, Inna shaniaka huwa al-abtar.

"Indeed, We have granted you, [O Muḥammad], the abundance. So pray to your Lord and sacrifice [to Him alone]. Indeed, your enemy is the one cut off."

(سورة النصر) Sūrah Al-Nasr

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۝ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ۝
فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۚ إِنَّهُ كَانَ تَوَّابًا ۝

Transliteration: Iza ja'a nasrullahi wal-fat'h, Wa-ra'ayta annasa yadkhulūna fi dīnillahi afwaja, Fasabbih bihamdi rabbika wastaghfirhu innahu kana tawwaba.

Translation: When the victory of Allāh has come and the conquest, And you see the people entering into the religion of Allāh in multitudes, Then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance.

Sūrah Al-Ikhlās (الإخلاص)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُن لَّهُ
 كُفُوًا أَحَدٌ ۝

Transliteration: Qul huwa Allāhu ahad, Allāhu as-samad, Lam yalid, wa lam yulad, Wa lam yakun-lahu kufuwan ahad.

Translation: Say, "He is Allāh, [Who is] One, Allāh, the Eternal Refuge. He neither begets nor is born, Nor is there to Him any equivalent."

Sūrah Al-Falaq (الفلق)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝ مِنْ شَرِّ مَا خَلَقَ ۝ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝
 وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝

Transliteration: Qul a'udhu birabbil-falaq, Min sharri ma khalaq, Wa min sharri ghasiqin idha waqab, Wa min sharri naffathati fil 'uqad, Wa min sharri hasidin idha hasad.

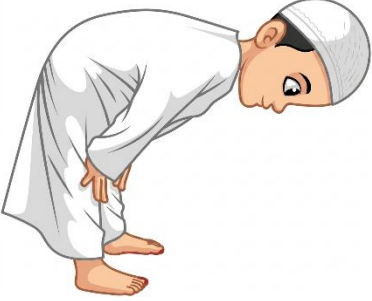
Say, "I seek refuge in the Lord of daybreak, From the evil of that which He created, And from the evil of darkness when it settles, And from the evil of the blowers in knots, And from the evil of an envier when he envies."

Sūrah An-Nas (الناس)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝ مَلِكِ النَّاسِ ۝ إِلَهِ النَّاسِ ۝ مِنْ شَرِّ الْوَسْوَاسِ
 الْخَنَّاسِ ۝ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۝ مِنَ الْجِنَّةِ وَالنَّاسِ ۝

"Qul a'udhu birabbin-nas, Malikin-nas, Ilahin-nas, Min sharriil-waswasil-khannas, Alladhi yuwaswisu fi sudūrin-nas, Min al-jinnati wan-nas."

"Say, "I seek refuge in the Lord of mankind, The Sovereign of mankind, The God of mankind, From the evil of the whisperer who withdraws, Who whispers in the hearts of mankind, Among jinn and among mankind."

Step-5 (Ruku) : (V)	
Position - Rukū (Bowing)	Recitation
 Keep back straight; Men: Keep arms wider Women: Elbows close to the body	اللَّهُ أَكْبَرُ سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ <i>Subhana Rabbi-al-Adhīm Wabi-hamdihi</i> <i>Translation: Glory be to my Lord, the Most Great, and praise be to Him.</i>

Step-6 (I'tidāl) : (V)	
Position-Standing up from Ruku	Recitation
 1 2	سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَاوَاتِ وَمِلْءَ الْأَرْضِ، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ <i>"Sami'a Allāhu liman ḥamidah". Rabbanā laka al-hamdu mil'a as-samawati wa mil'al-ardi, wa mil'a ma shi'ta min shay'in ba'du.</i> <i>Translation: "Allāh hears those who praise Him". Our Lord, to You belongs all praise, filling the heavens and the earth, and filling whatever else You will.</i>

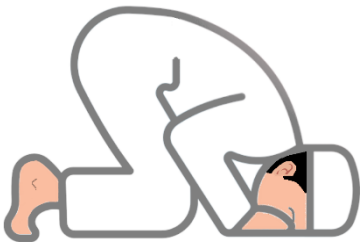
Dua Qunūt (Shāfī)

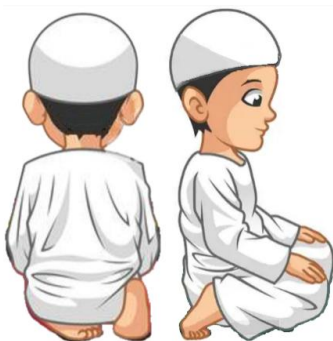
In I'atidāl position of the final Rak'a	Recitation
<i>Qunūt is recited on various occasions, typically during Fajr Ṣalāh. In i'atidāl position of final rak'a, before Sujūd, raise your hands and recite this duā:</i> 	اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لِي فِي مَا أُعْطِيتَ وَفِي شَرِّ مَا قَضَيْتَ فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ وَأَنْتَ لَا يَدُلُّ مَنْ وَالَيْتَ وَلَا يَعِزُّ مَنْ عَادَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ فَلَكَ الْحَمْدُ عَلَى مَا قَضَيْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ، رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ

Transliteration: Allāhumma-ih'dini' fiman hadait. Wa'afini' fiman 'afait. Wa tawallani' fiman tawallait. Wa bārik li fima a'atoit. Wa qini sharra ma qadhait. Fa-innaka taqdi wa la yuqdhō 'alaik. Wa innahu lā yazillu man walait. Wa la ya'izzu man 'adait. Tabarakta Rabbanā wa ta'alait. Falak-al-hamdu 'alā mā qadhaita, astaghfiruka wa atabu ilaik. Wa sallAllāhu 'ala sayyidinā Muḥammadin Nabiyyil ummiyi wa 'ala ālihi wa sahbihi wasallam. Rabbi-ghfir warham wa anta qairu r-rahimīn.

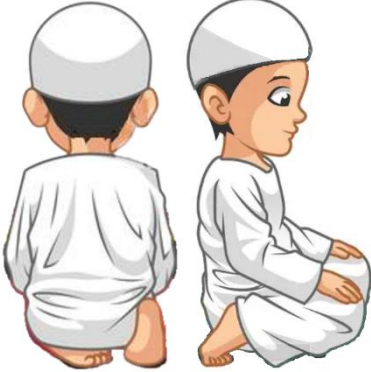
Translation: "O Allāh, guide me among those You have guided, and grant me health among those You have granted health, and turn me away from those You have turned away, and bless me in what You have given, and protect me from the evil You have decreed, for indeed, You decree and none

can decree over You. And none is humiliated whom You have befriended, and none is honored whom You have opposed. You are blessed, our Lord, and exalted. To You belongs all praise, according to what You have decreed, and I seek Your forgiveness, and I repent to You. And may Allāh send blessings and peace upon our master Muḥammad, the unlettered Prophet, and upon his family and companions. O Lord, forgive and have mercy, for You are the Best of those who show mercy."

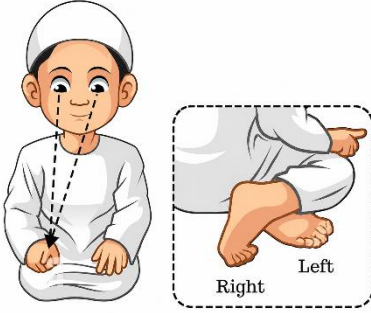
Step-7 (Sujūd): (V)	
Position – Sujūd/Prostration	Recitation
 Contact Points (V): Fingers of both feet (facing Qibla), knees, palms, forehead (uncovered), and nose tip (N).	اللَّهُ أَكْبَرُ سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ Transliteration: Subhana Rabbi-al-A'alā Wabi-hamdihi "Glory be to my Lord, the Most High, and praise be to Him."

Step-8 (The Sitting bn 2 Sujūd): (V)	
Sitting between 2 Sujūd	Recitation
 Left Right	اللَّهُ أَكْبَرُ رَبِّ اغْفِرْ لِي، وَارْحَمْنِي، وَاجْبُرْنِي، وَارْزُقْنِي، وَاهْدِنِي، وَعَافِنِي "Rabbi'ghfirlī, wa-arḥamnī, wa'ajburnī, wa'arfa'nī, wa-arzuqnī, wa'ahdinī, wa 'āfinī Translation: "My Lord, forgive me, and have mercy on me, and mend my affairs, and raise me, and provide for me, and guide me, and grant me health."

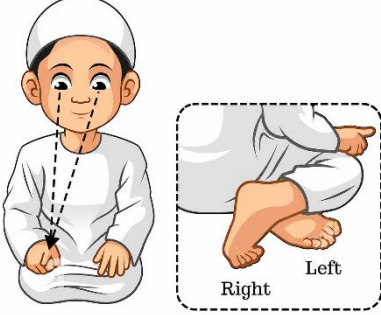
Step-9 (Sujūd): (V)	
Position – Sujūd	Recitation
 <i>Women: Elbows close to body, touching thighs and abdomen. Men: Keep arms wider, away from body.</i>	اللَّهُ أَكْبَرُ سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ <i>Transliteration: Subhana Rabbi-al-A'alā Wabi-hamdihi</i> <i>Translation: "Glory be to my Lord, the Most High, and praise be to Him."</i>

Pause	
Position-Sitting Pause between two Rak'a (N)	Recitation
 Left Right <i>This (Iftirāsh) is the recommended posture for all sittings except in the final TashaHud.</i>	اللَّهُ أَكْبَرُ <i>"Allāhu Akbar"</i>
<i>Steps 1-9 form first Rak'a. Repeat Steps 3-9 for next Rak'a. In the Second and Final Rak'a proceed for Step X.</i>	

Step-X (TashaHud): (V)

Position-TashaHud (V)	Recitation
<i>Recite TashaHūd in Sitting Position for second Rak'a and in final rak'a.</i> <i>Sitting posture for TashaHud in final Rak'a:</i>  <i>Lift the right index finger, when recitation reach 'Ash'hadu anlā ilāha illallāh'</i> <i>Translation: "Greetings, blessings, prayers, and good deeds are for Allāh. Peace be upon you, O Prophet, and the mercy of Allāh and His blessings. Peace be upon us and upon the righteous servants of Allāh. I bear witness that there is no god but Allāh, and I bear witness that Muḥammad is the Messenger of Allāh. O Allāh, send blessings upon our master Muḥammad ﷺ .."</i>	اللَّهُ أَكْبَرُ التَّحِيَّاتُ، الْمُبَارَكَاتُ، الصَّلَوَاتُ، الطَّيِّبَاتُ لِلَّهِ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ <i>At-Tahiyyatu-l-mubarakatu, as-salawatu-tayyibatu lillah. As-Salāmu alayka ayyuhan- Nabiyyu wa rahmatullahi wa barakatuh. As-Salāmu alayna wa'ala ibadillahis- sālihīn. Ashhadu an'la ilāha illAllāhu, wa ašhadu anna Muḥammadan -Rasūlullāh. Allāhumma salli ala Muḥammad..</i>
<i>After Step-X in second Rak'a, repeat steps 4-9 for next Rak'a. For the final Rak'a proceed to Steps Y,Z.</i>	

Step-Y (Ṣalāt): (N)

Position	Recitation
<i>Ṣalāt Ibrāhīmiyyah and Dua (N)</i>  .. "and the family of our master Muḥammad, as You sent blessings upon Ibrāhīm and the family of Ibrāhīm and bless our master Muḥammad and the family of our master Muḥammad, as You blessed Ibrāhīm and the family of Ibrāhīm among all nations. Indeed, You are Praiseworthy, Glorious." "O Allāh, forgive me for what I have done in the past and what I will do in the future, what I have concealed and what I have made public, and whatever excesses I have committed, and what You know better about me than myself. You are the Expediter, and You are the Delayer. There is no god but You. O Allāh, I seek refuge in You from the	وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ، إِنَّكَ حَمِيدٌ مَجِيدٌ. .. wa 'ala āli Muḥammadin, kama sallayta 'ala Ibrahīma wa 'ala āli Ibrahīma, wa bārik 'ala Muḥammadin wa 'ala āli Muḥammadin, kama bārakta 'ala Ibrahīma wa 'ala āli Ibrahīma fil 'ālamīna innaka Hamīdun Majīd. اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَسْرَفْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقَدِّمُ، وَأَنْتَ الْمُؤَخِّرُ، لَا إِلَهَ إِلَّا أَنْتَ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ النَّارِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ Allāhumma ighfirli ma qadhamthu, wa ma aqharthu, wa ma asrarthu, wa ma a'alanthu, wa ma asrafthu, wa ma anta a'alamu bihi minni innaka anta-al-muqadhimu, wa

<i>punishment of the grave, from the punishment of the Hellfire, from the trials of life and death, and from the trial of the Antichrist."</i>	<i>anta-al-mu'aqhiru, la lilāha illa anta, Allāhumma inni a'ūzu bika min azāb-il-qabri, wa min azāb-l'nār, wa min fitnathi-al-mahya, wa'l'mamāti wa min fitnathi-l-masih-al-dajjal.</i>
<i>It is also Sunnah to recite in or after Ṣalāh></i> <i>Translation: "O Allāh, help me in remembering You, expressing gratitude to You, and in worshipping You excellently."</i>	اللَّهُمَّ اَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ <i>"Allāhumma a'innee 'ala zikrika wa shukrika wa husni 'ibadatik"</i>

Step-Z (Taslīm): (V)	
Position - Taslīm	Recitation
<i>Make Salutation towards right shoulder (V), then left (N). This completes the Ṣalāh.</i> <i>Translation: May Peace and Mercy of Allāh be upon you.</i>	السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ <i>Transliteration: Assalāmu 'alaykum wa rahmat-ullah.</i>
Tartīb-(V): Follow specified order, from Takbīr to Taslīm.	

Sujūd Sahw (prostration of forgetfulness)	
Position - Sujūd	Recitation
<i>One cannot return from a Wājib step to a missed Nafl step, unless it is to follow the imām.</i> <i>It is a Sunnah to compensate for forgetfulness, errors, or doubts in the prayer with Sujūd Sahw.</i> <i>When doubtful about a Farḍ step, such as a missed Rak'a, compensate with an additional Rak'a; if a mistake is realized, perform two additional Sujūd after the TashaHud and before the Taslīm.</i>	اللَّهُ أَكْبَرُ سُبْحَانَ رَبِّيَ الْأَعْلَىٰ وَبِحَمْدِهِ <i>Subhana Rabbi- al-A'alā Wabi- hamdihi</i> AND سُبْحَانَ مَنْ لَا يَنَامُ وَلَا يَسْهُو <i>Subhana Man La Yanamu Wala Yas'hu</i> <i>Glory be to the One Who neither sleeps nor errs.</i>

Sajda Tilāwa (with intention) is Sunnah upon reciting a verse of Sajda.

الأذكار بعد الصلاة - Azkār after Ṣalāh

After Fajr and Maghrib, before moving the legs, it is Sunnah to recite:	
comprehensively	Recitation
None has the right to be worshipped except Allāh, alone, without partner, to Him belongs all sovereignty and praise, He gives life and causes death and He is over all things omnipotent.	لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ - (x10) <i>La ilāha illa Allāhu, wahdahu lā sharīka lahu, lahu-l-mulku wa lahu-l-hamdu, yuhyi wa yumītu, wa huwa 'ala kulli shay'in qadīr.</i>
Oh Allāh, save me from the fire.	اللَّهُمَّ أَجِرْنِي مِنَ النَّارِ - (x7) <i>Allāhuma Ajirni mina-n-nār</i>

After every Farḍ Ṣalāh recite below (N):	
Comprehensively	Recitation
I seek forgiveness from Allāh, the Great.	أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ <i>Astaghfiru Allāha al-'Aẓīm (x3)</i>

Then recite below (N):

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِي لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ. لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ. لَا إِلَهَ إِلَّا اللَّهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ، وَلَهُ الثَّنَاءُ الْحَسَنُ، لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ.

"Allahumma anta al-salāmu wa minka al-salām, tabārakta yā dhā al-jalāli wa al-ikrām. Lā ilāha illā Allahu waḥdahu lā sharīka lah, lahu al-mulku wa lahu al-ḥamdu, wa huwa 'alā kulli shay'in qadīr. Allahumma lā māni'a limā a'ṭayta, wa lā mu'ṭiya limā mana'ta, wa lā yanfa'u dhā al-jaddi minka al-jadd. Lā ḥawla wa lā quwwata illā billāhi al-'Aliyyi al-'Aẓīm. Lā ilāha illā Allah, wa lā na'budu illā iyyāh, lahu al-ni'matu wa lahu al-faḍlu, wa lahu al-thanā'u al-ḥasan. Lā ilāha illā Allah, mukhlīṣīna lahu al-dīn, wa law kariha al-kāfirūn. "

O Allāh, You are Peace, and from you is peace. Blessed is He of majesty and honor. There is no god but Allāh, alone, without partner. To Him belongs all sovereignty and praise, and He is capable of all things. Oh Allāh, there is no preventing what You have given, and no provision what You have withheld, and no benefactor against Your decree. There is no power and no strength except with Allāh, the Most High, the Supreme. There is no god but Allāh, and we worship none but Him. His are the bounties, and His is the grace. And to Him belongs the best praise. There is no god but Allāh, sincere in religion to Him, even if the disbelievers may detest it.

Recitation- Āyat ul-Kursi

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

"Allāhu la ilāha illa Huwa, Al-Hayyul-Qayyum, la ta'khuduhu sinatun wa la nawm, lahu ma fi as-samawati wa ma fil-'ard. Man dhal-ladhi yashfa'u 'indahū illa bi-idhnihi? Ya'lamu ma baina aidihim wa ma khalfahum, wa la yuhituna bi shai'in min 'ilmihi illa bima sha'a. Wasi'a kursiyyuhus-samawati wal-arda, wa la ya'uduhu hifdhuhuma, wa Huwal-'Aliyyul-'Adhīm. "

"Allāh - there is no deity except Him, the Ever-Living, the Self-Sustaining. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursī extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great."

comprehensively	Recitation
Glory be to Allāh	سُبْحَانَ اللَّهِ <i>Subhan Allāh</i> (x33)
Praise be to Allāh	الْحَمْدُ لِلَّهِ <i>Alhamdu lillah</i> (x33)
Allāh is the Greatest	اللَّهُ أَكْبَرُ <i>Allāhu akbar</i> (x34)
<i>"There is no deity except Allāh, alone without any partners, His is the dominion and His is the praise, and He is over all things omnipotent."</i>	لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ <i>"La ilāha illa Allāh, wahdahu lā sharīka lah, lahul-mulku wa lahul-hamdu, wa Huwa 'ala kulli shay'in Qadīr."</i>
There is no God, except Allāh	لَا إِلَهَ إِلَّا اللَّهُ <i>La ilāha illa Allāh</i> (x10)
الْفَاتِحَةُ، الْإِخْلَاصُ، الْمَعَوِذَتَيْنِ	

Common Dua after Farḍ Ṣalāh (D)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. حَمْدًا يُؤَافِي نِعَمَهُ وَيُكَافِي مَزِيدَهُ. اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ. اللَّهُمَّ اغْفِرْ لَنَا ذُنُوبَنَا وَخَطَايَانَا كُلَّهَا. اللَّهُمَّ أَنْعِشْنَا وَاجْبُرْنَا وَاهْدِنَا لِصَالِحِ الْأَعْمَالِ وَالْأَخْلَاقِ. إِنَّهُ لَا يَهْدِي لِصَالِحِهَا وَلَا يَصْرِفُ سَبِيلَهَا إِلَّا أَنْتَ تَوْفَقْنَا مُسْلِمِينَ وَالْحَقَّقْنَا بِالصَّالِحِينَ. رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ. رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ. رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ تُبَّ عَلَيْنَا إِنَّكَ أَنْتَ الثَّوَابُ الرَّحِيمُ.

Transliteration: Alhamdu lillāhi rabbil 'alamīn. Hamdan yuwafi ni'amahu wa yukafi'u mazīdah. Allāhumma salli 'ala sayyidinā Muḥammadin wa 'ala āli sayyidinā Muḥammad. Allāhumma ighfir lana zunūbana wa khatāyana kullaha. Allāhumma an'ishna wa'jburna wa'hdina li salihil a'amali wal-akhlāq. Innahu la yahdi li salihiha wa la yasrifu sayyi'aha illa anta ṭawāffana muslimina wa alhiqna bi-l-salihīn. Rabbanā zalamna anfusana wa in lam taghfir lana wa tarhamna lanakūnanna min al-qasirīn. Rabbanā atina fi'dunya hasanatan wa fil aqirati hasanatan wa qina 'azab an'nar. Rabbanā taqabbal minnā innaka anta-s-samī'ul alīm. Watub 'alayna innaka anta at-tawwabur rahīm.

Translation: Praise be to Allāh, the Lord of all the worlds. Praise that matches His blessings and rewards. O Allāh, bless Muḥammad ﷺ and the family of Muḥammad ﷺ. O Allāh, forgive our sins and all our shortcomings. O Allāh, revive us, mend us, and guide us to righteousness and good character. Indeed, none can guide to righteousness or avert evil except You. Cause us to die as Muslims and join the righteous. Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers. Our Lord, grant us good in this world and good in the Hereafter, and save us from the punishment of the Fire. Our Lord, accept from us; indeed, You are the All-Hearing, the All-Knowing. And forgive us; indeed, You are the Most Forgiving, the Most Merciful.

Dua after Fajr Ṣalāh (D)

اللَّهُمَّ إِنَّا نَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا طَيِّبًا، وَعَمَلًا مُتَقَبَّلًا. اللَّهُمَّ اجْعَلْ صَبَاحَنَا هَذَا صَبَاحًا مُبَارَكًا إِلَى الْخَيْرِ قَرِيبًا وَعَنِ الشَّرِّ بَعِيدًا لَا خَاسِرًا وَلَا خَاسِرًا. اللَّهُمَّ إِنَّا نَسْأَلُكَ خَيْرَ الصَّبَاحِ وَخَيْرَ الْمَسَاءِ وَخَيْرَ الْقَدْرِ وَخَيْرَ اللَّيْلِ وَخَيْرَ النَّهَارِ وَخَيْرَ مَا جَرَى بِهِ الْقَلَمُ. اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ شَرِّ الصَّبَاحِ وَشَرِّ الْمَسَاءِ وَشَرِّ الْقَدْرِ وَشَرِّ اللَّيْلِ وَشَرِّ النَّهَارِ وَشَرِّ مَا جَرَى بِهِ الْقَلَمُ. اللَّهُمَّ اجْعَلْ صَبَاحَنَا هَذَا صَبَاحَ الصَّالِحِينَ، وَالسَّيِّئَاتِ أَلْسِنَةً الدَّاكِرِينَ، وَقُلُوبَنَا قُلُوبَ الْخَاشِعِينَ، وَأَبْدَانَنَا أَبْدَانَ الْمُطِيعِينَ، وَأَعْمَالَنَا أَعْمَالَ الْمُتَّقِينَ، وَنَبْهَنَا عَنْ نَوْمَةِ الْغَافِلِينَ. اللَّهُمَّ شَارِكُنَا فِي دُعَاءِ الْمُؤْمِنِينَ، وَشَارِكُنَا فِي دُعَاءِ الصَّالِحِينَ، رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ، وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا، رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ.

Transliteration: " Allāhumma innā nas'aluka 'ilman nāfi'an, wa rizqan ṭayyiban, wa 'amalan mutaqqabbalan. Allāhumma ij'al sabahana hāza sabahan mubarakan ila al-qairi qariban wa'ani-l-sharri ba'idan la khasi'an wa la khasira. Allāhumma Innā nas'aluka qaira al-sabahi wa qaira al-masai wa qaira al-qadri wa qaira al-layli wa qaira al-nahari wa qaira ma jara bihi al-qalam. Allāhumma Innā na'udhu bika min sharri al-sabahi wa sharri al-masai wa sharri al-qadri wa sharri al-layli wa sharri al-nahari wa sharri ma jara bihi al-qalam. Allāhumma ij'al sabahana hāza sabaha al-sālihīn, wa al-sinatina alsinata al-zākirin, wa qulūbana quluba al-khashi'in, wa abdanana abdana al-muti'in, wa a'malna a'mala al-muttaqin, wa nabbihna 'an nawmati al-ghafilin. Allāhumma sharikna fi du'a' al-mu'minin, wa sharikna fi du'a' al-sālihīn, Rabbanā ighfir lana wa li-iqwanina alladhīna sabquna bi-l-īmāni, wala taj'al fi qulūbina ghillan lilladhina amanu, Rabbanā innaka ra'ufun rahīm."

Translation: "O Allāh, I ask You for beneficial knowledge, wholesome provision, and accepted deeds. O Allāh, make this morning a blessed morning, bringing us near to goodness and far from evil, without disgrace or loss. O Allāh, we ask You for the best of mornings, the best of evenings, the best of destinies, the best of nights, the best of days, and the best of what is written with the pen. O Allāh, we seek refuge in You from the evil of the morning, the evil of the evening, the evil of destiny, the evil of night, the evil of day, and the evil of what the pen writes. O Allāh, make this morning the morning of the righteous, our tongue the tongue of those who remember You, our hearts the hearts of the humble, our bodies the bodies of the obedient, our deeds the deeds of the righteous, and awaken us from the sleep of the heedless. O Allāh, share us in the supplication of the believers, and share us in the supplication of the righteous. Our Lord, forgive us and our brothers who preceded us in faith and do not put resentment in our hearts for those who have believed. Our Lord, indeed, You are Kind and Merciful."

Dua after Ṣalāh (D)

اللَّهُمَّ اكْتُبْ لِكُلِّ وَاحِدٍ مِنَّا بَرَاءَةً مِنَ النَّارِ وَأَمَانًا مِنَ الْعَذَابِ وَخَلَاصًا مِنَ الْحِسَابِ
وَجَوَازًا عَلَى الصِّرَاطِ وَنَصِيبًا مِنَ الْجَنَّةِ وَالْفَوْزَ بِالْجَنَّةِ وَالنَّجَاةَ مِنَ النَّارِ.

Transliteration: "Allāhumma iktub li-kulli wahidin minnā bara'atan mina al-nari wa amanan min al-'adhabi wa khalasan min al-hisabi wa jawazan 'ala al-sirati wa nasīban min al-jannati wa-l-fawza bi-l-jannati wa-l-najata mina-l-nār."

Translation: "O Allāh, decree for each one of us protection from the Fire, safety from the punishment, exemption from accountability, passage over the Bridge (Sirat), a share of Paradise, attainment of Paradise, and deliverance from the Fire."

Dua after Asar Ṣalāh (D)

اللَّهُمَّ إِنَّا نَسْأَلُكَ سَلَامَةً فِي الدِّينِ، وَعَافِيَةً فِي الْجَسَدِ، وَزِيَادَةً فِي الْعِلْمِ، وَبَرَكَةً فِي الرِّزْقِ، وَصِحَّةً فِي الْجِسْمِ. إِلَهِي تَوْبَةً قَبْلَ الْمَوْتِ، وَرَاحَةً عِنْدَ الْمَوْتِ، وَمَغْفِرَةً بَعْدَ الْمَوْتِ. يَا سَامِعَ كُلِّ صَوْتٍ، هَوِّنْ عَلَيْنَا سَكَرَاتِ الْمَوْتِ. اللَّهُمَّ ارْحَمْ عَلَيْنَا بِالْإِيمَانِ عِنْدَ الْمَوْتِ. رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ، وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ آمَنُوا، رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ.

Transliteration: Allāhumma innā nas'aluka salāmatan fī-l-dīni, wa 'āfiyatan fīl-jasadi, wa ziyādatan fīl-'ilmi, wa barakatan fīl-rizqi, wa ṣiḥḥatan fīl-jism. Ilāhi, tawbatan qabla al-mawt, wa rāḥatan 'inda al-mawt, wa maghfiratan ba'da al-mawt. Yā sāmi'a kulli ṣawtin, hawwin 'alaynā sakarāti al-mawt. Allāhumma irḥam alynā bil-īmāni 'inda al-mawt. Rabbanā ighfir lanā wa li-ikhwāninā alladhīna sabaqūnā bil-īmāni, wa lā taj'al fī qulūbinā ghillan lilladhīna āmanū, Rabbanā innaka ra'ūfun raḥīm.

Translation: O Allāh, I ask You for safety in our religion, health in our bodies, and an increase in knowledge, and blessings in our sustenance, and strength in our bodies. My God, grant us repentance before death, and comfort at the time of death, and forgiveness after death. O Hearer of every voice, make the pangs of death easy upon us. O Allāh, have mercy on us with faith at the time of death. Our Lord, forgive us and our brothers who have preceded us in faith, and do not place in our hearts any hatred towards those who have believed. Our Lord, indeed You are Most Kind and Most Merciful.

Dua after Maghrib Ṣalāh (D)

اللَّهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ، وَلَا تُهْلِكْنَا بِعَذَابِكَ، وَعَافِنَا قَبْلَ ذَلِكَ. اللَّهُمَّ لَا تُؤَاخِذْنَا بِسُوءِ أَعْمَالِنَا، وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا، وَكُفْ أَيْدِيَ الْكَافِرِينَ وَالْمُنَافِقِينَ وَالظَّالِمِينَ عَنَّا، يَا حَفِيَّ الْأَلْطَافِ، نَجِّنَا مِمَّا نَخَافُ. اللَّهُمَّ يَا غَنِيَّ، يَا حَمِيدُ، يَا مُبْدِيَّ، يَا مُعِيدُ، يَا رَحِيمُ، يَا وَدُودُ، أَغْنِنَا بِحَلَالِكَ عَنْ حَرَامِكَ، وَبِطَاعَتِكَ عَنْ مَعْصِيَتِكَ، وَبِفَضْلِكَ عَمَّنْ سِوَاكَ. رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الْآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ.

Transliteration: Allāhumma lā taqtulnā bighaḍabika, wa lā tuhliknā bi'adhābika, wa 'āfinā qabla dhālik. Allāhumma lā tu'ākhidhnā bisū'i a'mālinā, wa lā tusalliṭ 'alaynā man lā yarḥamunā, wa kaffi aydiya al-kāfirīna wa al-munāfiqīna wa al-ẓālimīna 'annā. Yā khafiyya al-aṭṭāf, najjinā mimmā nakhāf. Allāhumma yā ghanīyyu, yā ḥamīdu, yā mubdi', yā mu'tad, yā raḥīm, yā wadūd, aghninā biḥalālika 'an ḥarāmik, wa biṭā'atika 'an ma'siyatika, wa bifaḍlika 'amman siwāk. Rabbanā ātinā fil-dunyā ḥasanatan, wa fīl-āqirati ḥasanah, waqinā 'adhāba al-nār.

Translation: O Allāh, do not destroy us with Your anger, and do not ruin us with Your punishment, and grant us well-being before that. O Allāh, do not hold us accountable for our bad deeds, and do not place over us those who will not show us mercy, and keep the hands of the disbelievers, hypocrites, and oppressors away from us. O the Most Subtle in kindness, save us from what we fear. O Allāh, O Self-Sufficient, O Praiseworthy, O Originator, O Restorer, O Most Merciful, O Most Loving! enrich us with Your lawful sustenance over the forbidden, with Your obedience over disobedience, and with Your grace so that we depend on none but You. Our Lord, grant us good in this world and good in the Hereafter, and protect us from the punishment of the Fire.

Dua after Isha Ṣalāh (D)

اللَّهُمَّ احْفَظْنَا فِي ظُلْمَةِ اللَّيْلِ كَمَا حَفِظْتَنَا فِي ضَوْءِ النَّهَارِ، وَاصْرِفْ عَنَّا بَلَاءَ
الَّيْلِ كَمَا صَرَفْتَ عَنَّا بَلَاءَ النَّهَارِ، وَاحْشُرْنَا مَعَ الْأَبْرَارِ، وَاجْعَلْ مُنْقَلَبَنَا إِلَى دَارِ
الْقَرَارِ، وَنَجِّنَا مِنَ النَّارِ، بِحَقِّ النَّبِيِّ الْمُصْطَفَى الْمُخْتَارِ، وَاعْفُ عَنَّا يَا غَفَّارُ،
بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

*Transliteration: "Allāhumma ihfazna fi zhulmati al-layli kama hafiztana fi
daw'i al-nahar. Wa'sref 'anna bala'a al-layli kama sarafata 'anna bala'a al-
nahari, wahshurna ma'a al-abrari, waj'al munqalabana ila dari al-qarar.
Wanajjina min al-nar. Bihaqqi-nabiyyi al-mustafa al-mukhtar. Wa'fu 'anna
ya Ghaffar. Bi-rahmatika yā arḥama ar-rāḥimīn."*

*Translation: "O Allāh, protect us in the darkness of the night as You have
protected us in the light of day. Keep away from us the afflictions of the
night as You have kept away from us the afflictions of the day. Gather us
with the righteous. Make our end in the abode of certainty. Save us from
the Fire, by the right of the chosen Prophet. Forgive us, O Most Forgiving.
By Your mercy, O Most Merciful of the merciful."*

Invalidators of Ṣalāh - مبطلات الصلاة

Ṣalāh is invalidated by the following factors:

-Violating any of the Shurūt (conditions) of Ṣalāh.

-Intentionally deciding to leave or hesitating to continue Ṣalāh.

-Intentionally eating or drinking during Ṣalāh.

-Deliberately omitting a Rukn of Ṣalāh. If omitted unintentionally, it must be performed upon remembering before reaching the same Rukn in the next rak'a; otherwise, the subsequent rak'a replaces the deficient one, and the intervening actions are disregarded. If Taslīm is forgotten, it must be performed immediately upon remembering, provided no invalidating act has occurred.

-Deliberately adding an extra physical Rukn, such as Rukū or Sujūd. Adding a verbal Rukn-such as repeating Fātiha-does not invalidate Ṣalāh.

-Doubting the intention or Takbīrat al-Ihrām, unless one remembers before a long interval or before entering a Rukn.

-Uttering two letters or one letter that conveys a meaning. The prayer is not invalidated by a small amount of speech made forgetfully. Zikr and Duā in Arabic are allowed during prayer.

-Making three consecutive movements with a heavy limb (like the hand or foot) invalidates the prayer. Separated movements, even if numerous, with a light limb (like the finger, eyelid, lip, or the tongue inside the mouth), do not invalidate Ṣalāh.

Yawning and non-invalidating movements with a heavy limb are disliked, and movements with a light limb are better avoided during Ṣalāh.

Manners of Congregation - آداب الجماعة

- Praying in congregation is superior to praying alone by 27 degrees.
- When the Azān is heard, prepare to attend the congregational Ṣalāh.
- Walk calmly to the prayer, except when fearing missing Jumu'a.
- Imām is the leader; ma'mūm is the follower. One follower stands slightly behind the Imām to his right. If a second joins, he stands to the left; after the opening takbīr, both steps back to form a row behind him. If two or more join from the start, they stand in a row behind the Imām with shoulders and heels aligned. A new row is formed only after the previous one is complete. If someone is alone in a row, he may invite a person from the front row to join him.
- Only an Imām recites the transition Takbīrs aloud. An individual and the Imām recite Qur'ān aloud in the first two rak'as of Maghrib, Ishā, Fajr, and the Qunūt. The ma'mūm say 'Amīn' after the Fātiha and during the Qunūt. In audible prayers, the follower recites only Fātiha and for the Surah-he listens to the Imām.
- The follower does not move to the next action before the Imām.
- The imām must give sufficient time for the followers.
- The Imām carries the responsibility of Fātiha for the latecomer. Recite Fātiha until the Imām bows, then bow with him without completing the Fātiha. If you join the Imām while in rukū', then after Takbīrat al-Iḥrām bow. If you attain a moment of stillness in rukū', you have attained that rak'a. If a Rak'a is missed, it must be made up after the imām concludes Ṣalāh.
- Congregation is recommended for women as well. If a woman prays behind a male, such as her husband or brother, she stands behind him with extra distance. The row priority is men, children, then women. If only women pray in together, their Imām stands slightly ahead in the middle. However, praying at home is better for women. Prophet ﷺ said: «Their homes are better for them.». The wives and daughters of the Prophet ﷺ did not attend congregational prayers in the Masjid, neither day nor night.

Jumu'a Prayer - صلاة الجمعة

Attending Jumu'a is obligatory for every sane, adult, resident Muslim man. If he fears no harm, it is Harām for him to begin a long journey after Friday dawn if likely to miss Jumu'a. All conditions of Farḍ Ṣalāh apply to Jumu'a.

The Messenger ﷺ said: «Whoever neglects three Jumu'a prayers out of negligence, Allāh will place a seal over their heart» -Tirmidhi

«Whoever bathes on Friday, then goes to the Jumu'a prayer, prays what is easy for him, then remains silent until the Imām finishes the khutba, and then prays with him, will have his sins forgiven from that Friday to the next, plus an additional three days» - Sahih Muslim

Shurūth (Conditions) specific to Jumu'a:

- 1.It must be held in a recognized part within the locality.
- 2.There should be no second Jumu'a in the same locality unless the first place cannot accommodate all; otherwise, the earlier of the two is correct.
- 3.It must be within the time of Ṣalāt prayer and after two Khutbas.
4. Jumu'a requires forty eligible attendees, but some scholars considered Jumu'a is valid with four men.
- 5.The first rak'a must be performed in congregation. Whoever catches the rukū' of the second rak'a has caught Jumu'a. **Whoever arrives after the second rukū' has missed Jumu'a: he joins the Imām with the intention of Jumu'a, then after the Imām's salām he completes four rak'a of Ṣalāt.**

The Jumu'a is valid only after two sermons. The sermon has conditions, pillars, and recommendations.

Shurūt (Conditions) of Khutba:

1. It must be during the time of Ṣalāt prayer.
2. Cover Aurah.
3. Khateeb must be in a state of purity.
4. Deliver the Khutba, If able, in standing position.
5. The Khutba should be in the Arabic language.
6. Ensure at least 40 eligible men hear the Khutba.
7. Continuity in delivery of Khutba.

8. To sit and pause between the two Khutba.

Farḍ (Obligations) of Khutba:

1. Praise Allāh.
2. Send blessings upon the Prophet ﷺ
3. Encourage believers on Taqwa (God-consciousness).
4. Recite any one verse from Qur'ān in either of two sermons, preferably at the end of the first.
5. In 2nd sermon, seek Maghfira (Allāh's mercy) for the believers.

Sunan (Recommendations) of Khutba:

1. Convey Salām at the entrance, approaching and ascending the pulpit.
2. Arrange Arkan of Khutba in the order as previously described.
3. Face the people during both Khutba.
4. Lean on a sword or a staff in his left hand, place the right on the pulpit.
5. Conclude the first sermon with Sūrah Qāf or part of it.
6. Recite Sūrah Al-Ikhlās while sitting between the two sermons.
7. Imām to proceed to the mihrab immediately after the Iqāma.

Etiquettes of Jumu'a:

1. Do Tashzīb and perform ghusl after dawn, if no fear of breaking the fast.
2. Wear clean clothes (white preferred) and apply fragrance if not fasting.
3. Avoid riding without reason; walk calmly.
4. Arrive early from dawn, except for the Khatīb, for whom it is recommended to delay until the time of the Khutba.
5. Recite Sūrah Al-Kahf, increase Salāt-al-Nabi, Sadaqa and Dua on Friday.
6. Maintain silence and listen attentively to the Khutba.
7. Supplicate when the Khatīb sits between the two Sermons.

Khutba-1- Example

الْحَمْدُ لِلَّهِ، نَحْمَدُهُ وَنَسْتَغِيثُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ
سَيِّئَاتِ أَعْمَالِنَا. مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ. أَشْهَدُ أَنْ
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ
عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ. أَوْصِيكُمْ وَنَفْسِي بِتَقْوَى اللَّهِ، فَإِنَّ
تَقْوَى اللَّهِ خَيْرُ زَادٍ لِمَنْ أَرَادَ الْآخِرَةَ. قَالَ تَعَالَى: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ
حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَالْعَصْرِ ۝ إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ ۝ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۝

Translation: All praise is due to Allāh. We praise Him, seek His help, and ask for His forgiveness. We seek refuge with Allāh from the evil of our own souls and from our bad deeds. Whomsoever Allāh guides will never be led astray, and whomsoever Allāh leaves astray, no one can guide. I bear witness that there is no god but Allāh alone, with no partner or associate, and I bear witness that Muḥammad is His servant and Messenger. O Allāh, bless our master Muḥammad ﷺ and the family of our master Muḥammad ﷺ. I advise you and myself to have Taqwa (fear and mindfulness) of Allāh, for the Taqwa of Allāh is the best provision for those who seek the Hereafter. Allāh, the Exalted, said: "O you who have believed, fear Allāh as He should be feared and do not die except as Muslims." (Sūrah Al-Imran 3:102)

"By time, Indeed, mankind is in loss, Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience." (Sūrah Asr)

After first Khutba, sit, recite Surah Al-Ikhlās, then stand for second Khutba.

Khutba-2 - Example

الْحَمْدُ لِلَّهِ، نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ. نَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَنَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ. يَا أَيُّهَا النَّاسُ، اتَّقُوا اللَّهَ وَأَطِيعُوهُ، إِنَّ اللَّهَ يَأْمُرُكُمْ بِالْعَدْلِ وَالْإِحْسَانِ، وَإِيتَاءِ ذِي الْقُرْبَى، وَيَنْهَاكُمْ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ. يَعْظُمُ لَعَلَّكُمْ تَذَكَّرُونَ. اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ، وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ. اللَّهُمَّ ارْحَمْنَا وَاغْفِرْ لَنَا، وَبَارِكْ عَلَيْنَا وَعَلَى جَمِيعِ الْمُسْلِمِينَ. اللَّهُمَّ أَصْلِحْ أَحْوَالَ الْمُسْلِمِينَ واجْمَعْ كَلِمَتَهُمْ عَلَى الْحَقِّ. اذْكُرُوا اللَّهَ يَذْكُرْكُمْ، وَاشْكُرُواهُ يَزِدْكُمْ، وَاسْتَغْفِرُواهُ يُغْفِرَ لَكُمْ. وَأَقِمِ الصَّلَاةَ.

Translation: All praise is due to Allāh. We praise Him, seek His help, and ask for His forgiveness. We bear witness that there is no god but Allāh, and we bear witness that Muḥammad is the Messenger of Allāh. O Allāh, bless our master Muḥammad ﷺ and the family of our master Muḥammad ﷺ. O people, have Taqwa of Allāh and obey Him. Indeed, Allāh commands you to justice, excellence, and giving to relatives, and He forbids you from immorality, wrongdoing, and oppression. He admonishes you that you may take heed. O Allāh, forgive the Muslim men and women, and the believing men and women, the living and the dead. O Allāh, have mercy on us, forgive us, and bless us and all the Muslims. O Allāh, rectify the conditions of the Muslims and unite them upon the truth. Remember Allāh, He will remember you. Thank Him, He will increase you. Seek His forgiveness, He will forgive you. And establish the prayer.

After the Khutba, perform 2 units of Jumu'a prayer in congregation. The imām should recite Fātiha and recommended to recite another portion of the Qur'ān aloud in both units.

Concession for Traveler - الجمع والقصر

A traveler is permitted to combine (**Jam'**) Ṣuḥr with 'Aṣr and Maghrib with Ishā and shorten (**Qaṣr**) the prayers of Ṣuḥr, 'Aṣr and Ishā to two units.

Qualification Criteria:

- The journey must be permissible, purposeful with a specific destination.
- One must exit beyond the boundary of the town he departs from.
- Prayer must be performed before entering the town he is traveling to.
- Journey must be marḥalatān (82 miles/132 km. Some scholars say ~89 km).
- If he intends to stay at a destination (other than his hometown), his traveler status remains for up to 4-days (arrival & departure days excluded).

Jam' (Combining 2 Prayers): An eligible traveler can combine 'Ṣuḥr and Asr' or 'Maghrib and Isha' together at the time of either prayer.

Jam' Taqdīm (Preponed): Praying 'Aṣr in the time of Ṣuḥr and 'Ishā' in the time of Maghrib. Its conditions are:

- Intent to combine the two prayers during the first prayer.
- Tartīb - perform the prayers in their sequence.
- Continuity -without a significant interruption.

Jam' Ta'khīr (Delayed): This means praying Ṣuḥr at the time of 'Aṣr, and Maghrib at the time of Ishā. Its condition is to intend to delay and combine the prayers at the original time of the first prayer. In Jam' Ta'khīr, neither Tartīb nor continuity is required (though recommended).

Qaṣr is shortening the prayer of Ṣuḥr, 'Aṣr and Ishā as two rak'as each. Its two conditions are:

- Intend to shorten at the opening takbīr, such as: "I intend to pray the Ṣuḥr prayer shortened.." or "...two rak'as." If one forgets this intention at the start, he must complete the full prayer.
- Not to follow an Imām who is praying full.

Eligible travelers are advised to use the options of Jam' and Qaṣr, as they are concessions from Allāh. If one intended to delay and reached his destination before praying, he must pray both prayers in full, with no Qaṣr.

Prayer of the Sick - صلاة المريض

If one cannot stand independently, he may stand with support. If he cannot perform the obligatory prayer standing, he should pray sitting. Inability to stand includes difficulty standing, fear of worsening illness, vertigo, or risk of fainting.

Sitting in the iftirāsh position is preferred (sitting on the left leg with the right foot upright). When performing rukū' while seated, he should lean forward until his forehead is level with the area in front of his knees.

*If he cannot sit, he should pray **lying on his side**, preferably **the right**. If that is not possible, he may pray **lying on his back**. If this is not possible, he should pray in whatever posture he can manage.*

*If he cannot bow fully, he bends forward as much as possible; if unable, he gestures with his **head**, then with his **eyes**, then with his **heart**. The same applies to sujūd. If he cannot place his forehead on the ground, he lowers himself as able, making the sujūd gesture lower than the rukū gesture.*

Note: *The prayer never becomes waived for a sane, accountable Muslim as long as his mind remains sound.*

Prayer During Fear - صلاة الخوف

If lawful combat occurs, fear intensifies, or one flees permissibly from imprisonment, an enemy, or a wild beast - it is permitted to pray without facing the Qibla, with many movements, while riding, or to perform bowing and prostration with gestures, with prostration lower than bowing.

Ṣalāt al-Khawf during combat has several forms:

1. When the enemy is in the Qibla direction: *The Imām divides the army in two rows and leads them in prayer. When he prostrates, one row prostrates with him for both sujūd while the other guards. When the first row rises to qiyam, the guarding row performs their sujūd and joins them. In the second rak'a, roles are reversed. At the end, the Imām sits for the TashaHud, both rows join him, and he gives salām. This is how the Prophet ﷺ prayed at Usfan. It is permissible to divide the guards into subgroups within the rows.*

2. When the enemy is not in the Qibla direction: *The Imām prays twice, leading the army in two separate groups. This is how the Prophet ﷺ prayed at Baṭn Naḥl.*

3. When the enemy is not in the Qibla direction or there is a barrier: *One group stands guard while another prays with the Imām. When the Imām rises for the second rak'a, the first group separates, completes its prayer, and goes to guard. The second group then joins the Imām for the remaining rak'a. When the Imām sits for tashahhud, the second group rises to complete their remaining rak'a, then rejoin the waiting Imām for salām. This is how the Prophet ﷺ prayed at Dhāt ar-Riqā'.*

In Maghrib: one group prays two rak'as, the other one.

In four-rak'a prayers: the Imām leads each group for two rak'as.

4. When the combat is intense or fear is overwhelming: *If orderly formation is not possible, one prays in any feasible manner: walking or riding, facing any direction, performing necessary movements, and gesturing for bowing and prostration (with prostration lower than bowing).*

Nafil Prayers - صلوات النفل

Prayer is the best of bodily acts of worship. Its obligatory form is the best of obligations, and its voluntary (nafl) form is the best of voluntary acts. Nafil prayers compensate for deficiencies in obligatory prayers. They are of two types: those recommended to be performed in congregation and those not recommended in congregation.

Times makrūh (taḥrīman) for Nafil prayer:

Outside the Ḥaram of Makka, it is prohibitively disliked to perform nafil prayers without reason, such as: General voluntary (nafl) prayers with no specific cause and prayers whose cause occurs later (Istikhāra and Ihrām)

- 1. After Fajr prayer until the sun has risen the length of a spear (about 20 minutes after sunrise)*
- 2. When the sun is at its zenith (except on Fridays)*
- 3. After 'Asr until sunset*

Exceptions: *This prohibition do not apply to obligatory prayers and prayers performed with valid cause, such as Tahiyat al-Masjid or Wudu prayer.*

Voluntary prayers not prescribed to be performed in congregation are:

السنن الرواتب - Sunan Rawātib

The Rawātib (regular Sunnah prayers) are 22 rak'as in total:

- Four before Ṣuḥr and four after
- Four before 'Aṣr
- Two before Maḡrib and two after
- Two before Ishā and two after
- Two before Fajr

The emphasized (Mu'akkada) Sunnahs among them are 10 rak'as:

- Two before Fajr
- Two before Ṣuḥr and two after
- Two after Maḡrib
- Two after Ishā

It is permissible to perform the Sunnah prayers that come **before** a Farḍ prayer **after** it if necessary.

صلاة التحية - Ṣalāt Tahiyyat

The two rak'as of Tahiyyat (greeting) al-Masjid are recommended for anyone entering a Masjid, as long as they are not seated. They are missed by sitting, and it is disliked to omit them without an excuse.

Whoever is unable to perform it, recite below four times:

سبحان الله، والحمد لله، ولا إله إلا الله، والله أكبر، ولا حول ولا قوة إلا بالله

العلي العظيم

Subḥān Allāh, al-ḥamdu lillāh, lā ilāha illā Allāh, Allāhu akbar, wa lā ḥawla wa lā quwwata illā billāh al-'Aliyy al-'Azīm.

Tahajjud Prayer - صلاة التهجد

Tahajjud is performed after Ishā and after waking up from sleep before Fajr. The latter half of the night is more emphasized, and its best time is at sahar (the pre-dawn period). There is no set limit to its rak'as. It has great virtues; it is the practice of the righteous. Tahajjud is achieved by praying Witr or any other prayer after waking from sleep. It is also recommended to make istighfar and supplication at that time.

Ḍuḥā Prayer - صلاة الضحى

The Prophet ﷺ said: "Each morning, charity is due on every joint of your body. Every tasbīḥ (Subḥān Allāh) is charity, every taḥmīd (Al-ḥamdu lillāh) is charity, every tahlīl (Lā ilāha illa Allāh) is charity, every takbīr (Allāhu akbar) is charity, enjoining good is charity, and forbidding evil is charity, and two Rak'as prayed in Ḍuḥā suffice for all this."- Ṣaḥīḥ Muslim, 720

The time for Ḍuḥā prayer begins when the sun has risen the height of a spear (approximately 20 minutes after sunrise) and continues until zawāl (solar noon).

The minimum for Ḍuḥā prayer is two rak'as, and the maximum is eight, prayed in sets of two. After al-Fātiha:

It is recommended to recite Sūrah al-Shams or Sūrah al-Kāfirūn in the first rak'ah and Sūrah al-Ḍuḥā or Sūrah al-Ikhlāṣ in the second.

If not choosing the above combinations: Recite al-Kāfirūn in the first rak'a and al-Ikhlāṣ in the second. These two Surahs may be repeated in any additional rak'as.

Tasbih Prayer - صلاة التسبيح

Ṣalāt al-Tasbih consists of four Rak'as, with one taslim (which is preferable during the day) or with two taslims (which is preferable at night) and with the niyyah for Ṣalāt al-Tasbih. After Takbīrat al-Ihrām, recite Sūrah al-Fātiha, and another Sūrah. In each position recite Tasbih:

سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ

"Glory be to Allāh, and all praise is due to Allāh, and there is no god but Allāh, and Allāh is the Greatest."

In each Rak'a, the Tasbih is repeated 75 times as follows:

After Fātiha and Sūrah: 15 times

In Ruku': 10 times

In I'tidal: 10 times

In Sujūd (1st prostration): 10 times

In between two Sujūd: 10 times

In Sujūd (2nd prostration): 10 times

In Istirāha (while seated before standing up for the next Rak'a): 10 times

In TashaHud (before Taslīm): 10 times

This totals 300 tasbihs across 4 Rak'as, which gives the prayer its name.

Recommended Sūrahs after Fātiha:

1st Rak'a: Sūrah al-Kawthar;

2nd Rak'a: Sūrah al-'Asr

3rd Rak'a: Sūrah al-Kāfirun;

4th Rak'a: Sūrah al-Ikhlās

It is recommended to perform Tasbih Prayer daily; if not, weekly; if not, monthly; if not, yearly; and if unable, at least once in a lifetime.

صلاة الاستخارة - Ṣalāt al-Istikhārah

Ṣalāt al-Istikhārah is recommended when seeking guidance in any matter of good or making a decision.

It is recommended to recite Sūrah Kāfirūn in the first Rak'a, and Sūrah Ikhḷās in the second Rak'a in this nafl prayer.

Narrated Jabir bin Abdullah رضي الله عنه : «The Prophet ﷺ would instruct us to pray for guidance in all of our concerns, just as he would teach us a Sūrah from the Qur'ān. He would say 'If any of you intends to undertake a matter then let him pray two units of nafl prayer and after which he should supplicate»:

Dua after the 2 Rak'a Nafl Prayer:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. حَمْدًا يُؤَافِي نِعَمَهُ وَيُكَافِي مَزِيدَهُ. اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ. اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَّامُ الْغُيُوبِ. اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ - وَيُسَمِّي حَاجَتَهُ - خَيْرٌ لِي فِي دِينِي وَدُنْيَايَا وَمَعَاشِي وَعَاقِبَةِ أُمْرِي - وَعَاجِلِهِ وَآجِلِهِ - فَأَقْدِرْهُ لِي وَيَسِّرْهُ لِي، ثُمَّ بَارِكْ لِي فِيهِ. وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَدُنْيَايَا وَمَعَاشِي وَعَاقِبَةِ أُمْرِي - وَعَاجِلِهِ وَآجِلِهِ - فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ، وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ، ثُمَّ أَرْضِنِي بِهِ. وصلى الله على خير خلقه سيدنا محمد وآله وصحبه أجمعين. والحمد لله رب العالمين

Transliteration: Alhamdu lillāhi rabbil 'alamīn. Hamdan yuwafi ni'amahu wa yukafi'u mazīdah. Allāhumma salli 'ala sayyidinā Muḥammadin wa 'ala āli sayyidinā Muḥammad. ﷺ Allāhumma inni astakhiruka bi'ilmika, wa astaqdiruka biqudratika, wa as'aluka min fadlika al-'azim, fa'innaka taqdiru wala aqdir, wa ta'lamu wala a'lam, wa anta 'allamul-ghuyub. Allāhumma in kunta ta'lamu anna hāza al-amra (-wa yusammi hajatahu -) qairun li fi dini wa-dunyaya wa ma'ashi wa 'aqibati amri (wa'ajilihi wa

ājilihi) faqdirhu li wa yassirhu li, thumma bārik li fihi. Wa-in kunta ta'lam anna hāza al-amra sharrun li fi dini wa-dunyaya wa ma'ashi wa 'aqibati amri (wa'ājilihi wa ājilihi) fasrifhu 'anni wasrifni 'anhu, waqdir li al-qaira haythu kana, thumma ardini bihi. Wa sallAllāhu 'ala khayri khalqihi sayyidina Muḥammad wa aalihi wa sahabihi ajma'een. Walhamdu lillahi rabbil 'alameen.

Translation: "Praise be to Allāh, the Lord of all the worlds. Praise that matches His blessings and rewards. O Allāh, bless Muḥammad ﷺ and the family of Muḥammad .ﷺ O Allāh, I seek Your counsel by Your knowledge, and I seek strength by Your power, and I ask You from Your immense bounty, for verily You are able while I am not and verily You know while I do not and You are the Knower of the unseen. O Allāh, if You know this affair (-then mention his need-) to be good for me in relation to my religion, my life, and end (if it is good for my present and future), then decree and facilitate it for me, and bless me with it, and if You know this affair to be ill for me towards my religion, my life, and end (if it is good for my present and future), then remove it from me and remove me from it, and decree for me what is good wherever it be and make me satisfied with it. And may Allāh send blessings upon the best of His creation, our master Muḥammad, and upon his family and all his companions. All praise is due to Allāh, Lord of all worlds."

وَبَعْدَ الْإِسْتِخَارَةِ يَمْضِي لِمَا يَنْشَرُحُ لَهُ صَدْرُهُ

After Istikhārah, one proceeds with what the heart finds ease in. If unclear, it may be repeated; if still unclear, delay if possible; else proceed with what is easy. One who seeks guidance from his Creator and consults his fellow believers (of knowledge on the matter) and then remains firm in his resolve does not regret, for Allāh has said:

{وَشَاوِرْهُمْ فِي الْأَمْرِ، فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ}

﴿..and consult them in the affair. Then when you have taken a decision, put your trust in Allāh.﴾ -Qur'ān 3:159

Ṣalāt al-Ḥājah - صلاة الحاجة

Whoever has a need to fulfill, let him pray 2 units of nafl Ṣalāt al-Ḥājah (Prayer of Need) at a time when prayer is not Harām, with the intention:

أصلي صلاة الحاجة ركعتين لله تعالى

“I intend to pray two rak‘as of Ṣalāt al-Ḥājah for Allāh the Exalted”

In the first rak‘a, recite Āyat al-Kursī after Sūrah al-Fātiha, and Sūrah al-Ikhlāṣ in the second.

Dua after the nafl prayer (Ibn Majah, Jami’ at-Tirmidi-479):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ، وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ. لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ، سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ، وَعَزَائِمَ مَغْفِرَتِكَ، وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ، وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ. لَا تَدَعْ لِي ذَنْبًا إِلَّا غَفَرْتَهُ، وَلَا هَمًّا إِلَّا فَرَجْتَهُ، وَلَا حَاجَةً هِيَ لَكَ رِضَى إِلَّا قَضَيْتَهَا، يَا أَرْحَمَ الرَّاحِمِينَ. اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ، نَبِيِّ الرَّحْمَةِ ﷺ. يَا مُحَمَّدُ، إِنِّي تَوَجَّهْتُ بِكَ إِلَى رَبِّي فِي حَاجَتِي هَذِهِ لِتُقْضَى لِي، اللَّهُمَّ شَفِّعْهُ فِيَّ. وَصَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ. وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

“In the name of Allāh, the Most Gracious, the Most Merciful. All praise is due to Allāh, the Lord of the worlds. May blessings and peace be upon our Master Muḥammad, and upon his family and companions, all of them. There is no god but Allāh, the Most Forbearing, the Most Generous. Glory be to Allāh, the Lord of the Mighty Throne. All praise is due to Allāh, the Lord of the worlds. I ask You for the causes of Your mercy, and the means of Your forgiveness, and for the attainment of all good, and safety from all sin. Do not leave me with any sin except that You forgive it, nor any worry except that You remove it, nor any need that pleases You except that You fulfill it, O Most Merciful of the merciful. O Allāh, I ask You and turn to You through Your Prophet Muḥammad, the Prophet of Mercy ﷺ. O Muḥammad, I turn through you to my Lord regarding this need of mine, so that it may be fulfilled for me. O Allāh, accept his intercession for me. And send peace, and blessings upon our master Muḥammad, his family, and all his companions. And all praise is due to Allāh, the Lord of all worlds.”

Ṣalāt al-Awwābīn - صلاة الأوابين

Ṣalāt al-Awwābīn, a highly virtuous prayer, is performed between Maghrib and 'Ishā. Its minimum is two rak'as and its maximum is twenty.

The Prophet ﷺ said: "Whoever prays six rak'as after Maghrib, without interrupting them with words, they will be equivalent to the worship of twelve years." It is also reported that whoever prays twenty rak'as between Maghrib and Isha, Allāh will build for him a house in Paradise.

There are other nafl (voluntary) prayers:

Two units before: Tawba, Ihrām, Leaving home, Travel, Nikāh (for the groom and the guardian, not the bride).

Two units after: Wudu, Tawba, Ṭawāf, Hifẓ al-Qur'ān, Arrival at Masjid from a journey, Arrival home (a Tahiyyat al-Masjid suffices it), Wedding (for both spouses before consummation), When passing through an unfamiliar place

These voluntary prayers serve as means of attaining blessings and drawing closer to Allāh.

Below are Congregational Nafl Prayers:

صلاة الوتر - Witr Prayer

The time for Witr is between Isha prayer and Fajr. It is recommended to delay it until the beginning of the night and make it the last prayer of the night. Congregational prayer for Witr is not recommended except in the month of Ramadān. The minimum is one unit, The minimum of perfection is three, and the maximum is eleven. In the three rak'ahs, it is recommended to recite Sūrah al-A'lā in the first, al-Kāfirūn in the second, and al-Ikhlāṣ and the Mu'awwidhatayn in the third.

It is Sunnah to recite after Witr, thrice (with raised voice on the third):

سبحان الملك القدوس

“Glory be to the Sovereign, the Most Holy”

In Ramadān, Witr is prayed in congregation, with Dua al-Qunūt recited in the last Rak'a during the final half of the month.

صلاة الكسوف - Eclipse Prayer

The eclipse prayer is performed during a solar or lunar eclipse. The time for the eclipse prayer is from the start of the eclipse until it ends. It cannot be made up afterward. It has three forms:

-Basic: Two rak'as like Fajr, with the intention of the eclipse prayer.

-Intermediate: Each rak'a includes two standings and two Rukū. After the first Rukū, rise again by saying:

سمع الله لمن حمده

recite Fātiha and a Surah again, then perform a second rukū', then rise again for i'tidāl. Repeat similarly in the second rak'a.

-Complete: In the first rak'a, after Fātiha, recite about the length of Al-Baqarah in the first Qiyam, 200 verses in the second; in the second rak'a, 150 verses in the first Qiyam and 100 in the second. In bowing and prostration, glorify Allāh for durations equivalent to 100, 80, 70, and 50 verses respectively.

It is Sunnah afterward to deliver two sermons.

Prayer for Rain - صلاة الاستسقاء

It is a special prayer performed when rain is delayed, and people need water. It has three forms:

1. **Basic:** Du‘ā’ only.
2. **Intermediate:** Du‘ā’ after Salāh and in Khutbah.
3. **Complete:** Performing full Ṣalāt al-Istisqā’.

The prayer consists of **two rak‘as**, like the Eid prayer. But The khatīb makes istighfār instead of takbīr in the sermon:

أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ

“Astaghfiru Allāha al-‘Aẓīma alladhī lā ilāha illā Huwa, al-Ḥayyu al-Qayyūmu, wa atūbu ilayh.”

"I seek forgiveness from Allāh, the Almighty, besides whom there is no deity, the Ever-Living, the Sustainer, and I repent to Him."

During the second sermon, he faces the **Qibla** and **turns his cloak inside out**, symbolizing a plea for a change in circumstances.

Before going out, the Imām encourages **repentance, charity, and fasting for three days**. On the fourth day, they go out to an open area - humble, clean, fasting, and bringing elders, children, and animals. After the call “As-Salātu Jāmi‘a” (“Prayer is gathering”), the Imām leads the prayer and delivers **two sermons**.

Eid Prayer - صلاة العيد

Eid al-Fitr and Eid al-Aḍḥā are two annual festivals for Muslims. Eid al-Fitr mark the end of Ramadān, and Eid al-Aḍḥā occurs on Ḍul-Ḥijja 10, during the time of Ḥajj. Fasting is prohibited on Eid days and 11th-13th Ḍul-Ḥijja.

Time of Eid Prayer begins from sunrise on the day of Eid until zawāl (midday). The best time is after the sun has risen a spear's length above the horizon (approximately 20 minutes after sunrise).

Bathe, wear your best clothes, apply perfume. Arrive early at the Masjid. It is encouraged to take children to the Masjid and to take different routes for going and returning from the Masjid. It is Sunnah to eat before Eid al-Fitr and abstain in Eid al-Adha until prayer.

The minimum form of the Eid prayer is two rak'as intended as the prayer of "Eid al-Fitr" or "Eid al-Aḍḥā".

Complete Prayer Procedure

After Takbīr al-Ihrām and Dua Iftitah, say seven loud Takbīrs (اللهُ أَكْبَرُ) in the first Rak'a and five in the second, raising hands each time.

Between each Takbīr recite:

سبحان الله، والحمد لله، ولا إله إلا الله، والله أكبر

Then, recite Sūrah al-Fātiha and another Sūrah (usually "Qāf" and "al-Qamar," or "al-A'lā" and "al-Ghāshiyah"). Perform Rukū and Sujūd as usual. It is Sunnah afterward to deliver two sermons. Begin the first Khutba with nine Takbīrs and the second with seven. Mention the obligatory Zakāt al-Fitr in the Khutba for Eid al-Fitr and the Uḍḥiya for Eid al-Aḍḥā.

Increase Takbīr on both Eids:

الله أكبر، الله أكبر، لا إله إلا الله، الله أكبر، الله أكبر، والله الحمد

On Eid al-Fitr: From sunset of Ramadān's last day until Eid prayer.

On Eid al-Aḍḥā: From 9th to 13th Ḍul-Ḥijja.

Ramadān Fasting - الصيام

Ṣawm (fasting) is to abstain from anything that nullifies the fast, from true dawn (Fajr al Ṣadiq) to sunset (Maghrib), with a specific intention.

Arkān al-Ṣawm (Pillars of Fasting) – are Two

1. Intention (Niyyah)

One must intend the fast at night before Fajr for every obligatory fast of Ramadān, vow (nadhr), or expiation (Kaffāra). As for voluntary fasting, intention may be made before midday as long as nothing that breaks the fast has occurred after Fajr.

The intention must be in the heart; verbalizing is recommended:

نَوَيْتُ صَوْمَ غَدٍ عَنْ أَدَاءِ فَرَضٍ رَمَضَانَ هَذِهِ السَّنَةِ لِلَّهِ تَعَالَى

“Nawaytu ṣawma ghadin ‘an adā’i farḍi Ramaḍāna hādhihi as-sanati lillāhi ta‘ālā.”

“I intend to perform the obligatory fast of Ramadān for this year, for Allāh”

2. Abstaining From Nullifiers of the Fast (Mubṭilāt al-Ṣawm)

These include:

- Deliberate eating or drinking.
- Coitus.
- Emission of semen through masturbation.
- Introducing any substance into the body via an orifice.
- Induced vomiting.
- Menstruation and postnatal bleeding.

Invalidators require expiation or Qadā (making up missed fasts).

Dua after breaking the fast:

اللَّهُمَّ لَكَ صُمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَعَلَى رِزْقِكَ أَفْطَرْتُ

"O Allāh, I fasted for You, and I believe in You, and I put my trust in You, and with Your provision, I break my fast."

Sunan al-Şawm (Recommendations of Fasting):

- Recite *Sūrah al-Fat'h* on the first night of *Ramadān*.
- Taking *Suhūr* (light meal) and delay it toward the end of the night.
- Increasing *i'tikāf* in the **Masjid**.
- Increasing recitation of the *Qur'ān*.
- Avoiding *siwāk* after noon (exception for bad breath).
- Hastening to break the fast soon after sunset.
- Breaking the fast with fresh dates, dry dates, then water.
- Avoiding lust and any other sins.
- Praying *Tarāwīḥ* after *Ishā*.
- Increasing good deeds such as charity, *aḍkār*, *Tahjjud* Prayer, *Witr* Prayer, and *Ḍuḥā* Prayer.

Qaḍā' and Kaffāra (Making Up Fasts and Expiation)

For coitus during a day of Ramadān: One must make up the missed fast (*Qaḍā*) **and** pay expiation. The expiation is:

1. Freeing a slave;
2. If unable, fast two consecutive months;
3. If unable, feed **60 poor people**, giving each one **a mudd** of staple food.

This Kaffāra applies to the man. A woman must not submit to her husband in the act; she must repent and make up the fast (Qaḍā), but Kaffāra is not required of her.

Qaḍā' and Fidya (Making Up Missed Fasts and Expiation)

- Those unable to fast permanently due to old age or a serious, hopeless illness is **not** required to fast; instead, must give **a mudd** of food grain for each day of *Ramadān*.
- Anyone not incapacitated:
 - If fasting was missed without an excuse → make it up without delay.
 - If missed with a valid excuse → make it up **before the next Ramadān**.

*If he delays without excuse until the next Ramadān begins, he must make up the fasts, and give **a mudd** of staple food to poor for each day. This fidya is repeated for each year of delay.*

If he dies before making up the fasts:

- *If he had no excuse for delaying → he sinned, and from his estate two mudds per day must be given: one for delay, one for not fasting.*
- *If the delay was due to excuse → no sin, and only one mudd is due per missed fast.*
- *If he missed obligatory fasts due to a valid excuse and dies before an opportunity to make it up → no fidya and no sin.*

Rulings for Pregnant and Nursing Women

- *If she break the fast out of fear for the child only, she must make up the fast and give a mudd per day.*
- *If she fear for herself, or for both herself and the child → only making up the fast is required.*

Additional Rules

- Anyone who breaks the fast without excuse, or forgets to make the intention at night, must still abstain from all nullifiers for the rest of the day.

- Abstinence from food is not obligatory or recommended for menstruating or postpartum women; but if the bleeding stops during the day, it is recommended for them to abstain until sunset.

Overeating is discouraged at Suḥūr, after breaking the fast, and at all times. the Prophet ﷺ advised moderation with one part of the stomach for food, one for water, and one empty.

Expect Laylat-al-Qadr in odd nights of last 10, likely on 27th. Worship in this night is better than a thousand months.

Prophet ﷺ said: “... it is a month whose beginning is mercy, its middle is forgiveness, and its end is salvation from the Fire.”

Scholars encourage below virtuous Zikr (faḍāil) after each prayer (3 times):

To recite throughout Ramadān (D):

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَسْتَغْفِرُ اللَّهَ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ، وَأَعُوذُ بِكَ مِنَ النَّارِ

"Ashhadu an lā ilāha illallāh, astaghfirullāh, Allāhumma innī as'aluka al-jannah, wa a'ūdhu bika min an-nār."

"I bear witness that there is no god except Allāh. I seek forgiveness from Allāh. O Allāh, I ask You for Paradise, and I seek refuge in You from the Fire."

In first 10 -Days of رحمة-Mercy:

اللَّهُمَّ ارْحَمْنِي يَا أَرْحَمَ الرَّاحِمِينَ

"O Allāh, have mercy on me, O Most Merciful of the merciful."

In second 10 -Days of مغفرة-Forgiveness:

اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي يَا رَبَّ الْعَالَمِينَ

"O Allāh, forgive my sins, O Lord of the worlds."

In third 10 -Days of عتق من النار - Salvation from the Fire:

اللَّهُمَّ أَعْتِقْنِي مِنَ النَّارِ وَأَدْخِلْنِي الْجَنَّةَ يَا رَبَّ الْعَالَمِينَ

"O Allāh, free me from the Fire and admit me into Paradise, O Lord of the worlds."

اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

"O Allāh, indeed You are Most Forgiving, You love forgiveness, so forgive me."

Along with these aḍkār, benefit from Laylat al-Qadr by joining jamā'a, performing Qiyām al-Layl, Ṣalāt al-Tasbīh, i'tikāf for men, and reciting Yā-Sīn, al-Wāqī'a, al-Mulk, al-Faṭḥ, al-Zalzalah, Ratib al-Ḥaddād, ṣalawāt and other high reward aḍkār.

Voluntary Fasting

It is recommended to fast:

- Mondays and Thursdays.
- The Day of Āshūrā (10th Muharram) and Tāsu'ā (9th Muharram).
- Six days of Shawāl — preferably connected to Eid day.
- The Day of Arafā (9th Ḍul-Ḥijja) for non-pilgrims.
- The white days (13th, 14th, 15th of each lunar month).
- The black days (30th, 29th, 28th). If a month is 29 days, the fast of the 30th is done on the 1st of the next month.
- The first nine days of Muharram.
- The first eight days of Ḍul-Ḥijja.

Women and Voluntary Fasting: *It is forbidden for a wife to observe regular voluntary fasts while her husband is present unless he permits it or she believes he approves, except for rare fasts like **Arafā** and 'Āshūrā'.*

Benefit : *If someone is making up a missed Ramadān fast on a day that is Sunnah to fast, he may combine intentions and receive both rewards.*

Days in Which Fasting is Prohibited:

- Eid al-Fiṭr (1st Shawāl)
- Eid al-Aḍḥā (10th Ḍul-Ḥijja)
- Days of Tashrīq (11th, 12th, 13th Ḍul-Ḥijja)

الزكاة - Zakāt

Zakāt is of two types. Zakāt of wealth and Zakāt of body (Zakāt al-Fiṭr).

Who must pay Zakāt?: *Zakāt of wealth is due for every free Muslim who owns wealth exceeding the Niṣāb limit and has held it for a full lunar year, except for crops which require Zakāt to be given immediately after harvest. The guardian must pay Zakāt on behalf of an insane person or a minor from their wealth. No Zakāt is due on Bayt al-Māl or endowments as they have no specific individual owner.*

﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ
وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَآبَنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴾

[Qur'ān 9:60]

“Indeed, the charity is for the Poor, the Destitute, those employed to collect, those whose who are inclined (towards Islām), for freeing slaves, and for those in debt, for the cause of Allāh (Mujahidūn), and for the wayfarer...”

Zakāt has eight categories of recipients:

1. The Poor (Fuqarā): Those who cannot meet their basic needs.
2. The Destitute (Masâkin): Those who cannot meet basic needs fully.
3. Zakāt collectors: Appointed by the Imām to manage Zakāt.
4. Those inclined towards Islām: New reverts with weak resolve, or influencers whose acceptance of Islām is hoped for.
5. Mukātab: Assisting contract-bound slaves to purchase their freedom.
6. Debtors: those burdened by and unable to repay debt.
7. Mujāhidūn: Volunteer fighters striving in the cause of Allāh.
8. The wayfarer: A traveler in need of provisions for his journey.

If all categories are present, Zakāt must be distributed among all. Otherwise, it is distributed among the available categories.

Zakat is due on 8 types of wealth: *Gold & Silver, staple crops, dates, grapes, camels, cattle, sheep and merchandise.*

Zakat on Merchandise: Pay **2.5%** of the value of merchandise if it reaches the **niṣāb** limit after a full lunar year. Record the business start (purchase) date and value merchandise at market price at year-end.

Time of payment: When the Zakāt is due, it must be paid to its rightful recipients without delay.

Item	Niṣāb (payable limit)	Rate of Zakāt
Pure Gold (24c)	85g	2.5%
Pure Silver	595g	2.5%
Grains, dates, grapes (irrigation cost)	960 liters (5 Awsaq)	5%
Grains, dates, grapes (natural irrigation)	960 liters (5 Awsaq)	10%
Camel	5	1 Sheep/5 Camel
Cattle	30	1-year old Cow/ 30 Cows 2-year old Cow/ 40 Cows
Sheep/Goat	40 to 120	one 1-year-old sheep or a 2-year-old goat
Sheep/Goat	120 to 200	2 sheep
Sheep/Goat	Over 200	1 extra sheep per 100
Merchandise	Price of 85g Gold or 595g Silver	2.5%
925 Sterling Silver	643g	2.5%
916 Gold (22c)	92.7g	2.5%

**natural irrigation – such as with rain, river water without any cost*

Scholars widely consider fiat currency analogous to gold or silver. Gold and Silver used as women's adornment are exempt from Zakāt.

زكاة الفطر - Zakāt al Fitr

'Zakāt al-Fitr' or 'Fitrāna' is an obligatory charity given by a Muslim for himself and his wards at the end of Ramadān.

Who Needs to Give: *It is obligatory for every Muslim with wealth beyond their own and their wards' basic needs (food, clothing and housing) for the day of Eid and debts. It is due for a child born before sunset on the last day of Ramadān and is exempt for one who dies before that sunset.*

When to Give: *Zakāt al-Fitr becomes due at the end of Ramadān. It may be paid from the beginning of Ramadān, but its best time is between sunset on the last day of Ramadān and the Eid prayer. Delaying it until after the Eid prayer without excuse is disliked, and delaying beyond the 1st of Shawāl is forbidden.*

What to Give: *From the staple food items, such as dates, barley, raisins, wheat, rice, etc. Keep the intention of 'Zakāt al-Fitr' while giving.*

How much: *The amount is typically calculated in terms of volume, with one Sa' per person in the household, including dependents. One Sa' is ~3.2 Liters or ~2.8 kg of grain in weight.*

Eligible recipients: *The recipients are the same as those of Zakāt al-Māl; The Fuqarā, Masākin, Officials of Zakāt, Mu'allafat al-Qulūb, Mukātab, Debtors, Mujāhidūn, and Wayfarers.*

Where to Give: *Zakāt al-Fiṭr should be distributed locally to the deserving, where the person on whose behalf it is paid is present. Some scholars permit transferring it elsewhere through a wakīl (believer).*

Zakāt al-Fiṭr must be given as food, not cash, contrary to Imām Abū Ḥanīfa^{رحمه الله}, who permitted paying its monetary value as an alternative. However, it is not valid to appoint a Zakāt committee as the agent, since a committee is not a specific legal person who can act as a wakīl.

Ribā - الربا

﴿Allah has permitted trade and **prohibited ribā**﴾ -Qur'an (2:275)

Types of Ribā:

1. Ribā al-Nasī'a (Usury of Delay): Occurs when a lender stipulates an increase over the principal for delayed repayment. Based on the legal maxim, "**Every loan that draws a stipulated benefit is ribā,**" any stipulated excess - whether money, service, or gift is ḥarām. However, it is *mustaḥabb* for the borrower to give an unsolicited extra amount at repayment, provided it is neither stipulated nor customary.

2. Ribā al-Faḍl (Usury of Excess) : Occurs in the unequal exchange of *ribawī* commodities of the same genus. They must be identical in weight or measure, regardless of quality differences. To avoid this, separate the transactions (sell one item and buy the other) instead of a direct exchange. Ḥadīth: « Gold for gold, silver for silver, wheat for wheat, barley for barley, dates for dates, and salt for salt — equal for equal and hand to hand »

3. Ribā al-Yad (Usury of Hand-to-Hand Exchange): Occurs when *ribawī* commodities are exchanged without immediate possession (*taqābuḍ*) before the parties separate, even if equal in quantity. The transaction must be concluded on the spot to avoid the prohibition of delay in possession.

Rules for Exchange		
Exchange Pair	Requirement-1: <i>Tamāthul</i> (Equality)	Requirement-2: <i>Taqābuḍ</i> (Spot Delivery)
Same Genus (Ex: Gold for Gold)	Required	Required
Different Genus, Same Basis (Ex: Gold for Silver)	Not Required	Required
Different Basis (Ex: Silver for wheat)	Not Required	Not Required

The Prophet ﷺ cursed the one who consumes *ribā*, pays it, records it, and witnesses it, saying: "They are all the same." Upon repentance, only the principal may be retained.

Ribā Commodities and Legal Cause ('Illah)

1. Principal Ribā Commodities

-Currency: Gold and silver

-Staple foods: Wheat, barley, dates, and salt

2. Legal Cause ('Illah)

-Gold and silver: Tamaniyya (monetary function)

-Food: Tu'm (Edibility) combined with measurability (by weight or volume).

Contemporary Financial Applications

The prohibition of ribā extends to all debt-based instruments containing ribawī elements.

Prohibitions: Interest-based loans & deposits, bonds, debt instruments, and speculative trading where "actual ownership" and possession (qabḍ) do not occur.

Halal Alternatives:

-Trade (Bay') Buying and selling lawful goods for profit.

-Leasing (Ejāra): Renting an asset while retaining ownership risk.

-Partnerships (Mushāraka/Muḍāraba): Joint ventures where profits and losses are shared based on equity and risk.

Productive Sectors: Agriculture, manufacturing and services etc, provided they are free from ribā.

-Mushāraka: A joint venture with all parties sharing agreed capital, labor and profit, while losses are borne in proportion to their capital contribution.

-Qirāḍ (Muḍāraba): The investor provides the capital and the Muḍārib (manager) the labor. Profits are shared as agreed; the investor bears the financial loss of capital, while the muḍārib loses only his time and effort, unless the loss is proven to have resulted from his negligence or misconduct.

Contract Validity and Other Prohibitions

Contracts are valid if they are free from **ribā**, with the transfer of possession (**qabḍ**) and the absence of uncertainty (**gharar**).

General Requirements for a Valid Contract:

- The item must be **Tahir** (pure) or impure but capable of being purified; it must be deliverable; and its quantity, quality, and price must be known.
- **Mutual Consent** (*An-Tāradin*) between the parties is required.
- Selling what one does not own (*bay ma laysa indak*) is generally prohibited.

1. The Concept of Qabḍ (Possession)

Qabḍ refers to the receipt of the sold item and the transfer of liability. For a sale to be complete, qabḍ must occur.

- Actual Possession (Qabḍ al-Haqīqī)**: Actual delivery of the movable goods.
- Constructive Possession (Qabḍ al-Hukmī)**: Occurs when the buyer gains the legal right and ability to dispose of the asset, such as land, a house, or trees by vacating it for the buyer, by giving him the key and removing any belongings that are not of the buyer.

2. The Concept of Gharar (Uncertainty)

Gharar refers to uncertainty or risk regarding the outcome of a transaction.

- Major Gharar (Fāḥish)**: Renders a contract void, such as selling something one cannot deliver. (Ex: selling "birds in the sky")
- Modern Context**: Many insurance contracts and derivative products fall under uncertainty (gharar) because they rely on uncertain future events.
- Minor Gharar (Yasīr)**: is excused due to necessity (**Darūra**).

Legal Maxim for Darūra is: "Necessity renders the prohibited permissible" (*al-ḍarūrāt tubīḥ al-maḥẓūrāt*). A prohibition is temporary lifted in survival-based situations or for legal necessity, to the extent of the need.

Warning on Mixed Assets (Ikhtilāṭ): A strict approach to purity in wealth is emphasized. Direct involvement in ribā is prohibited, and it is advised to avoid "mixed" income streams where interest-based earnings cannot be clearly separated from lawful trade. Deeds dependent on its source; what is nourished by ḥarām is more deserving of the Fire (of Hell).

التوبة - Tawba

Tawbah is returning to Allāh after a sin with remorse, cessation, and firm resolve not to repeat it. It is obligatory immediately upon falling into a sin.

Shurūth (Conditions) of Tawba

- Remorse (al-Nādam):** Feel sincere regret for the sin.
- Abandonment (al-Iqlā’):** Stop the sin immediately.
- Firm Resolve (al-‘Azm):** Resolve never to return to it.
- Restoring Rights (Radd al-Maḏālim):** If the sin involved the rights of others, return property, restore rights, seek pardon, or compensate for the harm.

Farḍ (Obligations) of Tawba

- Fulfil all the above conditions.
- Repent without delay upon recognizing the sin.
- Repent from every specific sin when remembered.

Sunan (Recommendations) of Tawba

- Pray two rak‘a of Ṣalāt al-Tawba, before and after repentance.
- Abundant istighfār (Frequently seek Allāh's forgiveness).
- Follow a bad deed with good deeds (charity, fasting etc) and reform.
- Avoid triggers of the sin and keep righteous company.
- Du‘ā’ in humility (especially at night):

سيد الاستغفار

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا
اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأَبُوءُ بِذُنُوبِي،
فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.

“O Allāh, You are my Lord. There is no god but You. You created me and I am Your servant. I keep my covenant and promise to You as best I can. I seek refuge in You from the evil of what I have done. I acknowledge Your blessings upon me and I confess my sins. So forgive me, for none forgives sins except You.”

OR Brief Dua : “I seek Allāh’s forgiveness and repent to Him.”

أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ

الحج والعمرة - Hajj and Umra

﴿And complete the Hajj and 'Umra for Allāh﴾ -Qur'ān (2:196)

« Whoever performs Hajj to this Ka'ba and does not engage in obscenity or commit sins will return as sinless as a newborn » (Bukhari-1820)

« An 'Umra during Ramadān is equivalent to a Hajj » (Ibn Majah 2994).

« One 'Umra to the next expiates 'what is' (sins) between them, and the reward of an accepted Hajj is nothing but Paradise » (Bukhari-1773)

Some scholars have said, «There is no prophet who did not perform Hajj»

It is narrated that Ādam (A) performed forty pilgrimages on foot from India, and that Gibrīl (A) said to him: "The angels circumambulated this House for seven thousand years before you." Some scholars also said: **"There was no prophet except that he performed Hajj."**

Hajj and 'Umra are obligatory once in a lifetime for every adult and able Muslim. Most Hajj rituals are performed during Ḍul-Ḥijja although one may enter ihrām for Hajj from the beginning of Shawāl. There is no specified time for 'Umra.

Those intending to perform Hajj or 'Umra are advised to pray two Rak'a Ṣalāt al-Istikhārah. Before traveling, one must fulfill obligations like honoring his parents and settling debts or delegating them. Do Tawba, settle debts, resolve any wrongs and seek their forgiveness as the rights of people are not absolved by Hajj or 'Umra. If possible, start a journey Thursday, Monday, or Saturday morning; otherwise, any day.

Hajj is obligatory for a woman only if accompanied by her husband, a mahram, or trustworthy women. However, she may travel alone for the obligatory Hajj if she feels safe.

There are four ways of performing Ḥajj and ‘Umra:

1. *Ifrād*: The most rewarding form of Ḥajj. Enter *ihrām* for Ḥajj only, without ‘Umra, remain in *ihrām* until completing the Ḥajj rituals, then perform ‘Umra from the nearest *Mīqāt* outside the Ḥaram; no expiation (*hady*) is required.

2. *Tamattu'*: Perform ‘Umra first during the months of Ḥajj, then perform Ḥajj in the same year. Enter *ihrām* for ‘Umra. After completing ‘Umra, then re-enter *ihrām* for Ḥajj before 9th of *Dul-Ḥijja*.

3. *Qīran*: Combine Ḥajj and ‘Umra in a single *ihrām*, and perform the rituals of Ḥajj.

4. *Itlāq*: Entering *ihrām* without specifying Ḥajj or ‘Umra; the intention may later be changed to either one.

If a *muḥrim* is prevented from completing Ḥajj or ‘Umra due to an obstruction (*iḥṣār*), he may exit *ihrām* at his location after offering a sacrificial animal and removing the hair. If he is unable to obtain the sacrifice, he remains in *ihrām* until he is able to offer it.

Prohibitions of <i>ihrām</i>
<i>Sexual intercourse, which invalidates both Ḥajj and ‘Umra.</i>
<i>Looking, kissing, and touching with lust.</i>
<i>Masturbation, which is prohibited even outside <i>ihrām</i>.</i>
<i>Entering a marriage contract. Such Marriage will be invalid</i>
<i>Wearing Sewn Clothes or headcover for Men. Belt, Bag, Ring, Tag, Watch are exempted. Heal and fingers to be exposed while wearing Sandals.</i>
<i>Removing body hair or nail without valid reason</i>
<i>Wearing perfume on body, cloth or bed</i>
<i>Applying oil on head or beard.</i>
<i>Women using face veil or hand gloves.</i>
<i>Killing game. Hunting (land animal or bird) within the Ḥaram is generally forbidden.</i>
<i>Deliberate violation of any restriction, require expiation (<i>Kaffāra/Fidya</i>).</i>

Kaffāra and Fidya

Kaffāra: Coitus while in *Ihrām* invalidates *Ḥajj* or 'Umra. The violator must pay Kaffāra, complete the rites, and make Qaḍā immediately. The husband bears the Kaffāra, unless only the wife was in *ihrām*. Kaffāra multiplies with each violation. Kaffāra is to slaughter a 5-year-old camel; if unable, a 2-year-old bovine (cow, ox, buffalo); if unable, seven 1-year-old sheep; if unable, grain equal in value to the camel; if unable, fast one day for each mudd of grain.

Violations other than marriage, coitus and hunting, do not invalidate *Ḥajj* or 'Umra but require **Fidya**: one sheep (1-year-old ewe or 2-year-old goat), feeding six poor persons 3 Ṣā' (1600 ml each) of grain, or fasting 3 days. **Removing** three hairs or nails requires full fidya; one requires one mudd and two for two. Fidya multiplies for violations at different times, places, or acts.

-Violations of **enjoyment** (wearing stitched cloth, perfume, or oil) require fidya only if done knowingly, intentionally, and voluntarily.

-A Mutamatti and Qārin residing beyond the Qasr distance from the Ḥaram must offer a sacrificial Dam, for saving the Miqāt of *Ihrām*.

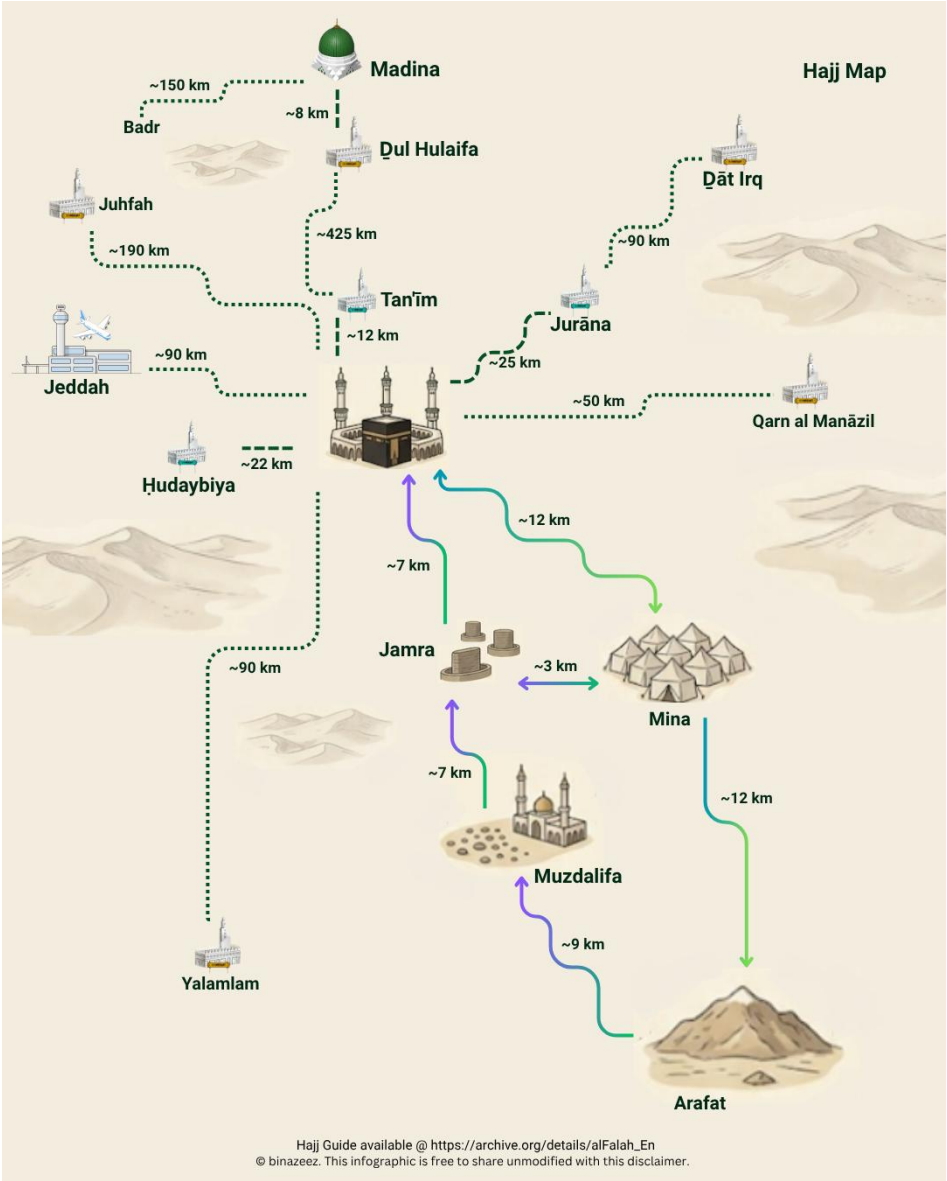
-Fidya for Mutamatti, Qārin, or Omitting a Wājib rite is one sheep; if unable, fast three days during *Ḥajj* and seven at home; if unable, pay one mudd of grain per day -the obligation remains until fulfilled.

-Omitting a Wājib rite—such as bypassing the miqāt without returning before *ihrām*, missing the night in Muzdalifa, omitting all nights of Tashrīq in Minā, omitting all stoning or three pebbles, or omitting the Ṭawāf al-Wadā—requires full Fidya. Omitting one night of Mina or one pebble requires one mudd; two require two mudds.

-Hunting in Ḥaram incurs fidya equal to the kill, even if not in *ihrām*; if unavailable, pay its value.

No expiation for marriage. No fidya for Ṭawāf al-Wadā if deemed Sunnah.

NB: The Hady must be slaughtered and distributed within the Ḥaram, preferably during the days of Eīd al-Aḍḥā and the days of Tashrīq.



Mīqāt	
<i>Dul Hulaifa, 8 KM from Madīna</i>	<i>For pilgrims coming from Madīna.</i>
<i>Qarn Al Manazil/Al Sail Al Kabir, Taif. ~85 Km</i>	<i>For pilgrims coming from Najd, the GCC, Yemen, and the Hijāz. Nearest Hajj Mīqāt.</i>
<i>Yalamlam (al-Sa'diyya)</i>	<i>For pilgrims coming from Tihāma and Yemen</i>
<i>Al Juhfah (Rābigh), 190 KM north west of Makka</i>	<i>For pilgrims coming from Europe, Africa, Egypt, Syria (Levant), and western regions</i>
<i>Dāt 'Irq, 85 KM north east of Makka</i>	<i>For pilgrims coming from Iraq and Khurāsān</i>
<i>al-Ji'rāna</i>	<i>Umra Mīqāt for those inside the Ḥaram</i>
<i>al-Tan'im- Masjid Aisha</i>	<i>Nearest 'Umra Mīqāt for those inside the Ḥaram</i>
<i>al-Ḥudaybiya</i>	<i>Umra Mīqāt for those inside the Ḥaram</i>

For those in Makka, the mīqāt for Ḥajj is Makka itself, and it is preferable to enter iḥrām at the door of their home, and the mīqāt for 'Umra is outside the Ḥaram (al-Ḥill), with Ji'rānah preferred, then Tan'im and Ḥudaybiya.

Whoever lives between Makka and Mīqāt, his residence is his Mīqāt.

If a pilgrim has no designated mīqāt, the closest mīqāt applies; if none, it is two marāḥil from Makka. Anyone reaching a mīqāt intending Ḥajj or 'Umra must not pass without iḥrām; if they do, they must return or offer fidya.

For both Ḥajj and 'Umra, iḥrām must be assumed at or before the mīqāt; otherwise fidya is required. Many pilgrims enter iḥrām from their home airport, usually airborne before crossing the mīqāt.

No Dam (animal sacrifice) required for a resident Mutamatti' within two marāḥil of the Ḥaram, nor for a non-resident Mutamatti' who goes to a Ḥajj mīqāt before or after entering iḥrām for Ḥajj.

Farḍ (Rukn/Integral) of Ḥajj are six:

Option-1	Option-2
1. <i>Ihrām</i> 2. <i>Staying in Arafā on ʿDul-Ḥijja-9 afternoon</i> 3. <i>Ṭawāf al-Ifāḍa</i> 4. <i>Sa'y between Ṣafā and Marwa</i> 5. <i>Removing hair</i>	1. <i>Ihrām</i> 2. <i>-Ṭawāf al Qudūm (Sunnah)</i> 3. <i>Sa'y between Ṣafā and Marwa</i> 4. <i>Wuqūf Arafā on ʿDul-Ḥijja-9 afternoon</i> 5. <i>Ṭawāf al-Ifāḍa</i> 6. <i>Removing hair</i>
6. <i>Tartīb: Perform these integrals in the order mentioned. Ihrām precedes all acts; Wuqūf precedes Ṭawāf; Sa'y follows Ṭawāf; and Removing hair is done after entering the time of release from Ihrām.</i>	

Wājib parts of Ḥajj are five (V):

1. *Ihrām should be at prescribed points (at Mīqāt)*
2. *Spending night before Eid in Muzdalifa*
3. *Spending night after Eid in Mina*
4. *Stoning 3 Sites of Jamrah*
5. *Farewell Ṭawāf*

Farḍ (Rukn/Integral) of 'Umra are five:

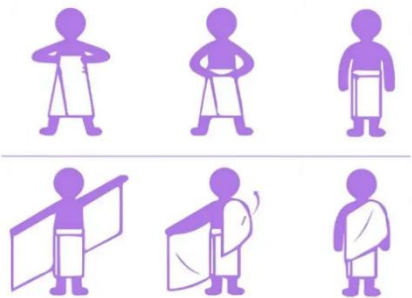
1. *Ihrām*
2. *Ṭawāf*
3. *Sa'y between Ṣafā and Marwa*
4. *Removing hair*
5. *Tartīb*

Wājib parts of 'Umra are two (V):

1. *Ihrām should be at the prescribed points.*
2. *Farewell Ṭawāf*

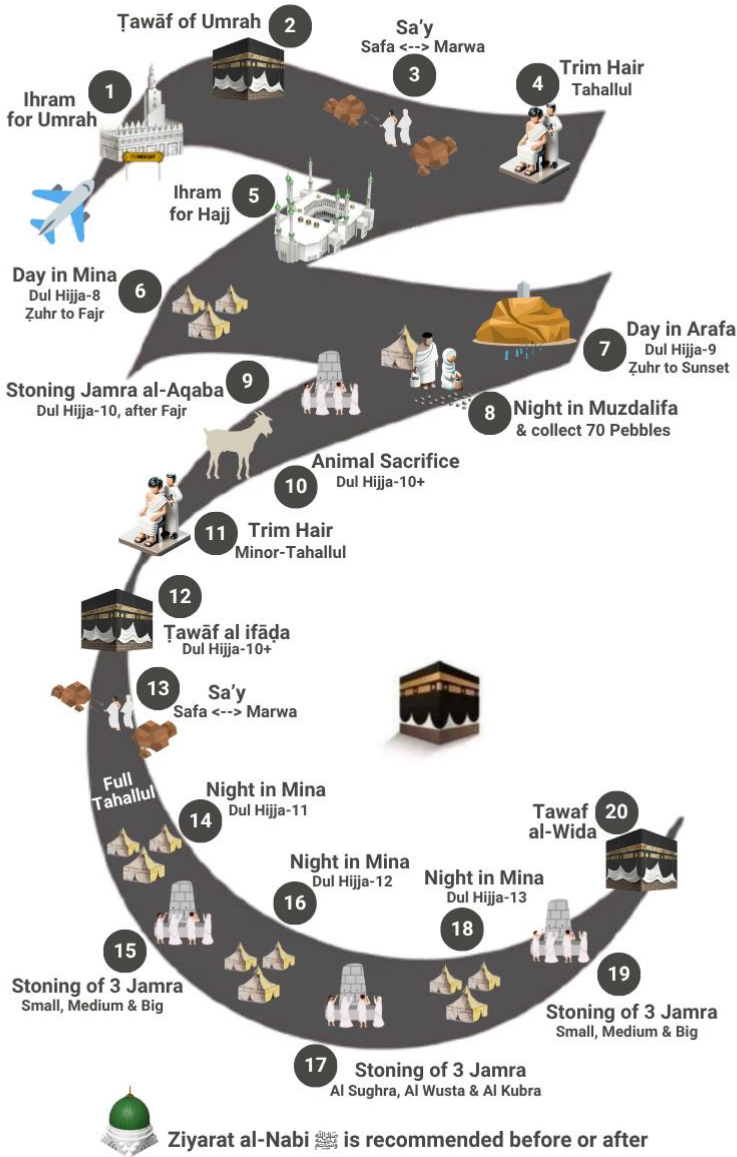
Rukn parts cannot be compensated if omitted. Wājib parts will be compensated with Fidyā. While certain actions are mandatory, there are no mandatory recitations in Ḥajj and 'Umra, after ihrām. Missing recommended recitations does not require any compensation.

Note: For obligatory Ṭawāf, perform wuḍū according to Ḥanafī maḏhab by wiping the entire head and extending the washing of the limbs; it remains valid even if you accidentally touch the opposite sex in a crowd.

	Ihrām Dress Code: Women: Modest attire covering the body; no face veil nor gloves. Wear Socks; though allowed wear no shoes inside the Masjid. Men: Two white, unsewn garments. It is Sunnah to uncover right shoulder during Ṭawāf (iḏṭibāʿ). Sandals are allowed, but not inside the Masjid. Tips: -Trim nails and unwanted hair before Ihrām. -Wear Ihrām dress at departure airport, rather than on the aircraft. - Apply fragrant oil (ʿitr) to the body after ghusl, before entering Ihrām. -Apply unscented petroleum jelly to the thighs to prevent chafing. -Spread legs when wrapping the lower garment for better mobility. -Use a belt with pockets. Carry documents, money, water bottle, dates, towel, sandals, umbrella, sunglasses, first aid kit etc. in a handbag.
	

A practical method for performing Umra first, then Ḥajj (al-Tamattuʿ) in the same journey is outlined below (with progressed Saʿy). For Ḥajj Tamattuʿ pilgrims, follow steps T-1 to T-20:

Hajj al-Tamattu'



Salah & Hajj Guide available @ https://archive.org/details/alFalah_En
 © binazeer. This infographic is free to share unmodified with this disclaimer.

Umra Rituals - مناسك العمرة

T-1 Step-1 (Rukn-1): Ihrām-Niyyah (R) (Vajib-1) : Ihrām need to be made at any of the Miqāt
Sunnah before Ihrām : Take Ghusl & perform 2-Rak'a Nafil Prayer.
<i>There is no prescribed time to enter Ihrām for 'Umra.</i> <i>-Intend to perform 'Umra for Allāh, seeking His pleasure and forgiveness.</i> <i>- Perform a Sunnah Ghusl (N).</i> <i>-Don Ihrām clothing (V). (Men: 2 white, unsewn garments (izār & ridā'); For women: modest attire covering the body, but not face veil or gloves) <i>-Pray two Rak'a Nafil before entering Ihrām.</i> <i>-Observe Ihrām restrictions.</i></i>

نَوَيْتُ الْعُمْرَةَ وَأَحْرَمْتُ بِهَا لِلَّهِ تَعَالَى، لَبَّيْكَ اللَّهُمَّ بِعُمْرَةٍ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ
لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنُّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ. اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ
وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى
سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ. اللَّهُمَّ إِنِّي أَسْأَلُكَ رِضَاكَ وَالْجَنَّةَ وَأَعُوذُ بِكَ مِنْ
سَخَطِكَ وَالنَّارِ. اللَّهُمَّ إِنِّي نَوَيْتُ الْعُمْرَةَ فَأَعِنِّي عَلَيْهَا وَتَقَبَّلْهَا مِنِّي

An "Ifrādi" replace above niyyah to : نَوَيْتُ الْحَجَّ إِفْرَادًا وَأَحْرَمْتُ بِهِ لِلَّهِ تَعَالَى
"Nawaytu al-Hajja ifrādan wa aḥramtu bihi lillāhi ta'ālā."

Transliteration: Nawaytu al-'umrata wa-aḥramtu bihā lillāhi ta'ālā,
labbayka allāhumma bi-'umratin labbayk, labbayka lā sharīka laka labbayk,
inna-l-ḥamda wa-n-ni'mata laka wa-l-mulka, lā sharīka lak. Allāhumma
ṣalli 'alā sayyidinā muḥammadin wa-'alā āli sayyidinā muḥammadin, kamā
ṣallayta 'alā Ibrāhīm wa 'alā āli Ibrāhīm. Wa bārik 'alā sayyidinā
muḥammadin wa-'alā āli sayyidinā muḥammadin, kamā bārakta 'alā
Ibrāhīm wa 'alā āli Ibrāhīm, fīl-'ālamīn, innaka hamīdun majīd. Allāhumma

*innī as'aluka riḍāka wa-l-jannata wa-a'ūdhu bika min sakhaṭika wa-n-nār.
Allāhumma innī nawaytu al-'umrata fa-a'innī 'alayhā wa-taqabbalhā minnī.*

Translation: *I intend to perform Umra and have entered into Ihrām for it for the sake of Allāh, the Exalted. Here I am, O Allāh, here I am, here I am, there is no partner to You, here I am. Verily, all praise, blessings, and sovereignty belong to You; You have no partner. O Allāh, send blessings upon our master Muḥammad and the family of our master Muḥammad, as You sent blessings upon Ibrāhīm and the family of Ibrāhīm; and bless our master Muḥammad and the family of our master Muḥammad, as You blessed Ibrāhīm and the family of Ibrāhīm among all nations. Indeed, You are Praiseworthy, Glorious. O Allāh, I ask You for Your pleasure and Paradise, and I seek refuge in You from Your displeasure and the Fire. O Allāh, I intend to perform Umrah, so aid me in it and accept it from me.*

Recitations after Ihrām (N)

In response to Ibrahīm's (A) invitation, Talbiya is the primary Zikr from Ihrām until Ṭawāf:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ
وَالْمُلْكَ، لَا شَرِيكَ لَكَ

-Recite 3 times

"Labbaika Allāhumma labbaik, labbaika lā sharīka laka labbaik, inna-l-hamda wa-n-ni'mata laka wal-mulk, lā sharīka lak."

"Here I am, O Allāh, here I am. Here I am, You have no partner, here I am. Verily, all praise, grace, and sovereignty belong to You. You have no partner."

Dua On Reaching Makka (N)

اللَّهُمَّ اجْعَلْ لِي بِهَا قَرَارًا وَارْزُقْنِي فِيهَا رِزْقًا حَلَالًا، اللَّهُمَّ أَنْتَ رَبِّي وَأَنْ عَبْدُكَ،
وَالْبَلَدُ بَلَدُكَ، وَالْحَرَمُ حَرَمُكَ، وَالْأَمْنُ أَمْنُكَ. جِئْتُ هَارِبًا مِنْ بِلَادٍ بَعِيدَةٍ بِذُنُوبٍ
كَثِيرَةٍ رَاجِيًا لِفَضْلِكَ وَرَحْمَتِكَ وَرِضَاكَ وَعَفْوِكَ، فَلَا تُرَدِّنِي خَائِبًا وَأَعِزَّنِي مِنَ
الشَّيْطَانِ الرَّجِيمِ. وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ

Transliteration: Allāhumma aj'al lī bihā qarāran wa-rzuqnī fihā rizqan ḥalālan, Allāhumma anta rabbī wa-ana 'abduka, wal-baladu baladuka, wal-ḥaramu ḥaramuka, wal-amnu amnuka. Ji'tu hāriban min bilādin ba'īdatin bidunūbin kathīratin rājiyan li-faḍlika wa raḥmatika wa riḍāka wa'afwika, fa-lā turuddani khā'iban wa a'idhni min-ash-shayṭāni ar-raḥīm. Wa ṣallallāhu 'alā sayyidinā Muḥammadin wa ālihi wa ṣaḥbihi ajma'in.

Translation: O Allāh, make this a place of settlement for me and provide me with lawful sustenance in it. O Allāh, You are my Lord and I am Your servant, and this land is Your land, and the sanctuary is Your sanctuary, and the security is Your security. I have come fleeing from distant lands with many sins, hoping for Your grace, mercy, pleasure, and forgiveness, so do not turn me away disappointed, and protect me from the accursed devil. And may Allāh send blessings upon our master Muḥammad and his family and companions, all of them.

Dua On Arriving in Haram Boundary (N)

اللَّهُمَّ هَذَا حَرَمُكَ وَأَمْنُكَ، فَحَرِّمْنِي عَلَى النَّارِ، وَأَمِّنِّي مِنْ عَذَابِكَ يَوْمَ تَبْعَثُ
عِبَادَكَ، وَوَفِّقْنِي لِلْعَمَلِ الصَّالِحِ وَأَمِّنْ عَلَيَّ بِقَضَاءِ مَنَاسِكَكَ وَتُبْ عَلَيَّ إِنَّكَ
أَنْتَ التَّوَّابُ الرَّحِيمُ

Transliteration: Allāhumma hāzā ḥaramuka wa amnuka, fa ḥarrimnī ‘alā an-nār, wa āminnī min ‘adhābika yawma tab‘athu ‘ibādaka, wa waffiqnī lil-‘amali ṣ-ṣālihi wa mnun ‘alayya bi-qāḍā’i manāsikika wa tub ‘alayya innaka anta at-tawwābu ar-raḥīm.

Translation: O Allāh, this is Your sacred place and Your security, so protect me from the Fire, and grant me safety from Your punishment on the day You resurrect Your servants. Guide me to righteous deeds and bless me with the fulfillment of Your rites, and accept my repentance. Indeed, You are the Oft-Returning, the Most Merciful.

Dua On Reaching Masjid Haram (N)

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ. اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ،
اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، فَحَيِّنَا رَبَّنَا بِالسَّلَامِ، تَبَارَكْتَ وَتَعَالَيْتَ يَا ذَا
الْجَلَالِ وَالْإِكْرَامِ

Transliteration: Bismillāhi wa aṣ-ṣalātu wa as-salāmu ‘alā rasūlillāh. Allāhumma iftaḥ lī abwāba raḥmatika, Allāhumma anta as-salāmu wa minka as-salām, fa-ḥayyina rabbanā bi-s-salām, tabārakta wa ta‘ālayta yā dhā al-jalāli wa-l-ikrām.

Translation: In the name of Allāh, and may prayers and peace be upon the Messenger of Allāh. O Allāh, open for me the doors of Your mercy. O Allāh, You are Peace and from You is peace. Grant us life, our Lord, with peace. Blessed and exalted are You, O Possessor of majesty and honor.

Dua On First seeing Ka'ba (N)

اللَّهُمَّ زِدْ هَذَا الْبَيْتَ تَشْرِيفًا وَتَعْظِيمًا وَتَكْرِيمًا وَمَهَابَةً، وَزِدْ مَنْ شَرَّفَهُ وَكَرَّمَهُ
مِمَّنْ حَجَّهُ أَوْ اعْتَمَرَهُ تَشْرِيفًا وَتَعْظِيمًا وَتَكْرِيمًا وَبِرًّا

OR/AND

لَا إِلَهَ إِلَّا اللَّهُ، لَا إِلَهَ إِلَّا اللَّهُ، لَا إِلَهَ إِلَّا اللَّهُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا
اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. أَعُوذُ
بِرَبِّ الْبَيْتِ مِنَ الْكُفْرِ وَالْفَقْرِ وَعَذَابِ الْقَبْرِ وَضِيقِ الصَّدْرِ. اللَّهُمَّ زِدْ بَيْتَكَ
تَشْرِيفًا وَتَكْرِيمًا وَتَعْظِيمًا وَمَهَابَةً وَرِفْعَةً وَبِرًّا، وَزِدْ مَنْ شَرَّفَهُ وَكَرَّمَهُ وَعَظَّمَهُ
مِمَّنْ حَجَّهُ أَوْ اعْتَمَرَهُ تَشْرِيفًا وَتَكْرِيمًا وَتَعْظِيمًا وَمَهَابَةً وَرِفْعَةً وَبِرًّا. اللَّهُمَّ أَنْتَ
السَّلَامُ وَمِنْكَ السَّلَامُ، فَحَيِّنَا رَبَّنَا بِالسَّلَامِ، وَصَلَّى اللَّهُ وَسَلَّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ
وآلِهِ وَصَحْبِهِ أَجْمَعِينَ

The Prophet ﷺ said that seeing the Ka'ba opens the gates of skies and grants the believer's dua. Look towards the Ka'ba and pray for success in this world and the hereafter:

Transliteration: "Allāhumma zid hāza al-bayta tashrīfan wa ta'dhīman wa takrīman wa mahabatan, wa zid man sharrafahu wa karramahu mimman Hajjahu aw i'tamarahu tashrīfan wa ta'dhīman wa takrīman wa birran."

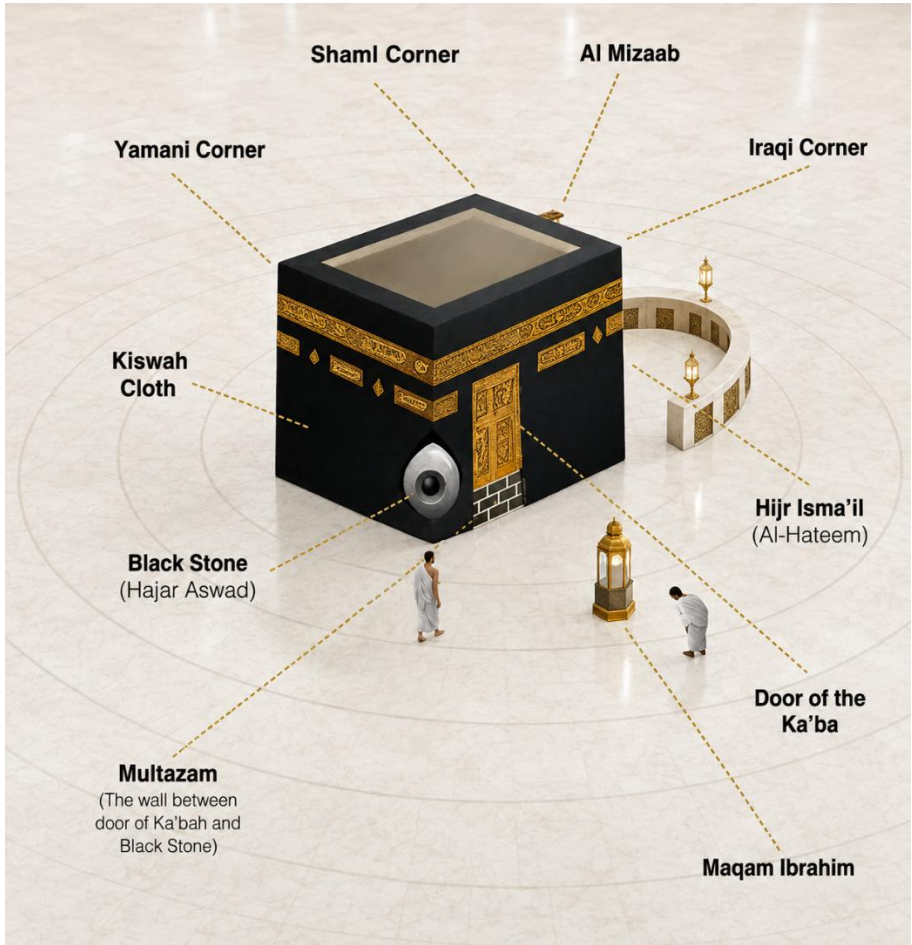
"Lā ilāha illa Allāh, lā ilāha illa Allāh, lā ilāha illa Allāh, Allāhu akbar, Allāhu akbar, Allāhu akbar, lā ilāha illa Allāh waḥdahu lā sharīka lahu, lahu-l-mulku wa lahu al-ḥamd, wa huwa 'alā kulli shay'in qadīr. A'ūdhu bi-rabbi-l-bayti min al-kufri wal-faqri wa 'adhābi-l-qabri wa dīqi-ṣ-ṣadr. Allāhumma zid baytaka tashrīfan wa takrīman wa ta'zīman wa mahābatan wa rif'atan wa birran, wa zid man sharrafahu wa karramahu wa 'aẓẓamahu mimman

ḥajjahu aw'ī'tamrahu tashrīfan wa takrīman wa ta'zīman wa mahābatan wa rif'atan wa birran. Allāhumma anta as-salāmu wa minka as-salāmu, fa-ḥayyina rabbanā bi-s-salāmi, wa ṣallallāhu wa sallama 'alā sayyidinā Muḥammadin wa ālihi wa ṣaḥbihi ajma'in."

Translation: "O Allāh, increase the honor, magnification, respect, and reverence of this house, and increase in honor, magnification, respect, and righteousness those whom You have honored and dignified by performing Hajj or Umrah."

"There is no god but Allāh, there is no god but Allāh, there is no god but Allāh. Allāh is the Greatest, Allāh is the Greatest, Allāh is the Greatest. There is no god but Allāh alone, without any partner. To Him belongs the dominion and to Him belongs all praise, and He has power over all things. I seek refuge with the Lord of the House from disbelief, poverty, the punishment of the grave, and the constriction of the chest. O Allāh, increase this House in honor, nobility, greatness, reverence, elevation, and righteousness, and increase those who honor, ennoble, and revere it, from those who perform Hajj or Umrah, in honor, nobility, greatness, reverence, elevation, and righteousness. O Allāh, You are Peace, and from You comes peace, so grant us life, our Lord, with peace. And may Allāh send His blessings and peace upon our master Muḥammad and his family and companions, all of them."

Ka'aba



T-2 | Step-2 | Rukn-2 : Ṭawāf of Umrah

Action	Recitation (N)
Upon reaching Makka, perform the Ṭawāf by circling the Ka'ba seven times anti-clockwise, starting at Hajar Aswad, raising your right hand toward it and saying "Bismillāhi Allāhu Akbar."	Niyyah for Ṭawāf is Sunnah: نَوَيْتُ طَوَافَ الْعُمْرَةِ سَبْعَةَ أَشْوَاطٍ لِلَّهِ تَعَالَى Transliteration: Nawaytu Ṭawāfa al-'umrati sab'ata ashwātin lillāhi ta'ālā. Translation: I intend to perform the Ṭawāf of Umrah, seven circuits, for Allāh, the Most High. بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ Transliteration: Bismillāhi Allāhu Akbar. Translation: In the name of Allāh, Allāh is the Greatest.

For Mufrid/Qārin: Ṭawāf al-Qudūm - Arrival Ṭawāf (N)

Action (Dul-Hijja 1-9)	Recitation
A Mufrid/Qārin; upon reaching Makka, perform Ṭawāf al-Qudūm (arrival Ṭawāf) by circling the Ka'ba seven times anti-clockwise, starting at Hajar Aswad, raising your right hand toward it and saying "Bismillāhi Allāhu Akbar." -Followed by Sa'y of Hajj.	Niyyah: نَوَيْتُ طَوَافَ الْقُدُومِ سَبْعَةَ أَشْوَاطٍ لِلَّهِ تَعَالَى "I intend to perform the Ṭawāf al-Qudum, seven circuits, for Allāh, the Most High" بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ "In the name of Allāh, Allāh is the Greatest."

Shurūth (Conditions) of Ṭawāf

- Covering the 'Awra and maintaining Wuḍū are required for Ṭawāf. If Wuḍū is invalidated, completed circles are valid; renew Wuḍū and continue with the remaining.
- Ensure seven rounds; if in doubt, consider the lower count and complete seven rounds. Except for invalidated Wuḍū, resume Ṭawāf from the stopping point if halted.
- In all 7 rounds, keep the Ka'ba to the left; if misaligned, realign from the same place and continue Ṭawāf.
- Circumambulate inside Maṣjid al-Ḥarām, outside the Ka'ba and Hijr Ismā'īl
- Maintain the intention of Ṭawāf throughout all seven rounds, and a round is not counted if the intention is to search for a person.
- Start from Ḥajar al-Aswad.

Sunnah of Ṭawāf

- All able individuals to perform Ṭawāf on foot, men walking briskly (raml) during the first three rounds, while being mindful not to disturb others.
- Begin Ṭawāf by kissing Ḥajar al-Aswad with forehead or touch and kiss your hand. If crowded, raise your right hand towards it to maintain other conditions. Ḥajar al-Aswad is marked by a green light on the upper floors.
- At Rukn Yamani, touch it and kiss your hand; if not possible, raise your right hand towards it.
- During Ṭawāf for Ḥajj and 'Umra, men to wear the upper Ihrām cloth beneath the right shoulder and over the left shoulder (iḡṭībā').
- Complete all 7 rounds of without halting. Halting for no reason is makrūh.
- Increase Zikr, Dua, Ṣalawāt during Ṭawāf.
- After 7 rounds, pray two rak'as Nafl behind Maqām Ibrāhīm, or nearby.
- Drink Zamzam after Ṭawāf.

Zikr/Dua during Ṭawāf (N)

<i>While Starting Ṭawāf:</i>

اللَّهُمَّ إِيْمَانًا بِكَ وَتَصْدِيقًا بِكِتَابِكَ وَوَفَاءً بِعَهْدِكَ وَاتِّبَاعًا لِسُنَّةِ نَبِيِّكَ سَيِّدِنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. اللَّهُمَّ إِنِّي أَسْأَلُكَ ثَوَابَ الشَّاكِرِينَ وَنُزُولَ الْمُقَرَّبِينَ، وَمُرَافَقَةَ النَّبِيِّينَ، وَيَقِينَ الصَّادِقِينَ، وَمَنَازِلَ الْمُتَّقِينَ، وَثَبَاتَ الْمُوقِنِينَ حَتَّى تَتَوَفَّانِي عَلَى ذَلِكَ

“Allāhumma īmānan bika wa taṣdīqan bikitābika wa wafā’an biahdika wa ittibāan lisunnati nabīyika sayyidinā Muḥammadin ṣallallāhu alayhi wa sallam. Allāhumma innī asaluk thawāba ash-shākirīna wa nuzūla al-muqarrabīn, wa murāfaqata an-nabīyīn, wa yaqīna aṣ-ṣādiqīn, wa manāzila al-muttaqīn wa thabāta al-mūqinīn ḥattā taṬawāffanī `alā dhālik”

Translation: O Allāh, with faith in You, and belief in Your Book, and loyalty to Your covenant, and following the Sunnah of Your Prophet, our master Muḥammad ﷺ. O Allāh, I ask You for the reward of the grateful, the descent of the close ones, the companionship of the prophets, the certainty of the truthful, the abodes of the righteous, and the firmness of the convinced until You take my soul in that state.

When reaching the door and Maqām Ibrāhīm (N)

اللَّهُمَّ إِنَّ هَذَا الْبَيْتَ بَيْتُكَ وَالْحَرَمَ حَرَمُكَ، وَالْأَمْنَ أَمْنُكَ، وَهَذَا مَقَامُ الْعَائِدِ بِكَ مِنَ النَّارِ

“Allāhumma inna hāzā al-bayta baytuka wa al-ḥarama ḥaramuka, wa al-amna amnuka, wa hāzā maqāmu al-‘ā’idhi bika mina al-nār.”

Translation: O Allāh, indeed this House is Your House, the Sanctuary is Your Sanctuary, and security is Your security, and this is the station of one seeking refuge with You from the Fire.

When reaching the corner, Rukn al-Iraqi, after Hajar al-Aswad (N)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّكِّ وَالشَّرْكِ وَالْتِفَاقِ وَالشَّقَاقِ وَسُوءِ الْأَخْلَاقِ وَسُوءِ
الْمَنْظَرِ فِي الْأَهْلِ وَالْمَالِ وَالْوَلَدِ

Transliteration: Allāhumma innī a`ūdhu bika mina ash-shakki wa-sh-shirki wa-n-nifāqi wa-sh-shiqāqi wa sū'i-l-akhlāqi wa sū'i-l-manẓari fīl-ahli wa-l-māli wa-l-walad.

Translation: O Allāh, I seek refuge in You from doubt, polytheism, hypocrisy, discord, bad morals, and bad appearance in my family, wealth, and children.

When reaching the golden spout (Mizāb) (N)

اللَّهُمَّ أَظِلَّنِي فِي ظِلِّكَ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّكَ وَاسْقِنِي بِكَأْسِ سَيِّدِنَا مُحَمَّدٍ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ شُرْبَةً هَنِئِيَّةً مَرِيئَةً لَا أَظْمَأُ بَعْدَهَا أَبَدًا اللَّهُمَّ إِنِّي أَسْأَلُكَ الرَّاحَةَ
عِنْدَ الْمَوْتِ وَالْعَفْوَ عِنْدَ الْحِسَابِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

“Allāhumma aẓillanī fī ẓillika yawma lā ẓilla illā ẓilluka wasqinī bika’si sayyidinā Muḥammadin ṣallā llāhu ‘alayhi wa sallama shurbatan hanī’atan marī’atan lā aẓmā’u ba’dahā abadan. Allāhumma innī as’aluka al-rāḥata ‘inda al-mawti wa al-‘afwa ‘inda al-ḥisābi yā dhā al-jalāli wa al-ikrām.”

Translation: O Allāh, shade me in Your shade on the day when there is no shade but Your shade, and give me to drink from the cup of our master Muḥammad ﷺ, a satisfying and pleasant drink after which I will never be thirsty again. O Allāh, I ask You for comfort at the time of death and pardon at the time of reckoning, O Possessor of Majesty and Honor.

When reaching Rukn Yamāni before touching Hajar al-Aswad (N)

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ وَأَدْخِلْنَا الْجَنَّةَ
مَعَ الْأَبْرَارِ يَا عَزِيزُ يَا غَفَّارُ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ

“Rabbanā ātinā fī-l-dunyā ḥasanatan wa fī-l-ākhirati ḥasanatan waqinā ‘aḍāba-l-nāri wa adkhilnā al-jannata ma’a-l-abrāri yā ‘azīzu yā ghaffār, Allāhumma innī as’aluka al-‘afwa wa al-‘āfiyata fī-l-dunyā wa al-ākhirah.”

Translation: Our Lord, give us good in this world and good in the Hereafter, and protect us from the punishment of the Fire. Admit us to Paradise with the righteous, O Mighty One, O Forgiving One. O Allāh, I ask You for forgiveness and well-being in this world and the Hereafter.

Increase this supplication during Ṭawāf: (N)

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ
الْعَلِيِّ الْعَظِيمِ. رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

“Subḥāna llāhi wa-l-ḥamdu lillāhi wa-lā ilāha illā Allāhu wa-Allāhu akbaru wa-lā ḥawla wa-lā quwwata illā billāhi al-‘alīyyi al-‘aẓīm. Rabbanā ātinā fī-l-dunyā ḥasanatan wa-fī-l-ākhirati ḥasanatan waqinā ‘adhāba al-nār.”

Translation: Glory be to Allāh, all praise is due to Allāh, there is no god but Allāh, Allāh is the Greatest, and there is no power nor might except with Allāh, the Most High, the Most Great. Our Lord, give us good in this world and good in the Hereafter, and protect us from the punishment of the Fire.

In addition to the previously mentioned Zikr, in round-1: (N)

اللَّهُمَّ اجْعَلْهُ عُمْرَةً (الْحَجَّ) مَبْرُورَةً، وَذَنْبًا مَغْفُورًا، وَسَعْيًا مَشْكُورًا، وَعَمَلًا
مَقْبُولًا، وَتِجَارَةً لَنْ تَبُورَ، يَا أَرْحَمَ الرَّاحِمِينَ

Transliteration: Allāhumma ij'alhu 'umratan mabrūratan, wa-dhanban maghfūran, wa-sa'yan mashkūran, wa-'amalan maqbūlan, wa-tijāratan lan tabūra, yā arḥama al-rāḥimīn.

Translation: O Allāh, make it an accepted Umrah, a forgiven sin, a grateful endeavor, an accepted act, and a trade that will never perish. O Most Merciful of the merciful.

Additional dua in round-2: (N)

اللَّهُمَّ حَبِّبْ إِلَيْنَا الْإِيمَانَ وَزَيِّنْهُ فِي قُلُوبِنَا وَكَرِّهْ إِلَيْنَا الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ
وَاجْعَلْنَا مِنَ الرَّاشِدِينَ

Transliteration: Allāhumma ḥabbib ilaynā al-īmāna wa-zayyinhu fī qulūbinā wa-karriḥ ilaynā al-kufra wa-l-fusūqa wa-l-'iṣyāna, wa-ij'alnā mina al-rāshidīn.

Translation: O Allāh, make faith beloved to us and beautify it in our hearts, and make disbelief, wickedness, and disobedience hateful to us, and make us among the rightly guided.

Additional dua in round-3: (N)

اللَّهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ وَفُورٍ
بِالْجَنَّةِ وَالنَّجَاةَ مِنَ النَّارِ

Transliteration: Allāhumma innī as'aluka mūjibāti raḥmatika wa-'azā'ima maghfiratika wa-al-ghanīmata min kulli birrin wa-l-fawza bi-l-jannati wa-l-najāta mina al-nār.

Translation: O Allāh, I ask You for the things that necessitate Your mercy, and the resolutions for Your forgiveness, and the attainment of every good, and success in entering Paradise, and salvation from the Fire.

Additional dua in round-4: (N)

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَنَعِيمَهَا وَمَا يُقَرِّبُنَا إِلَيْهَا مِنْ قَوْلٍ أَوْ فِعْلٍ أَوْ عَمَلٍ،
وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا يُقَرِّبُنَا إِلَيْهَا مِنْ قَوْلٍ أَوْ فِعْلٍ أَوْ عَمَلٍ

Transliteration: Allāhumma innī as'aluka al-jannata wa-na'imahā wa-mā yuqarribunā ilayhā min qawlin aw fi'lin aw 'amalin, wa-a'ūdhu bika mina al-nāri wa-mā yuqarribunā ilayhā min qawlin aw fi'lin aw 'amal.

Translation: O Allāh, I ask You for Paradise and its pleasures and what brings us closer to it in word, deed, or action, and I seek refuge in You from the Fire and what brings us closer to it in word, deed, or action.

Additional dua in round-5: (N)

اللَّهُمَّ إِنَّ لَكَ عَلَيَّ حُقُوقًا كَثِيرَةً فِيمَا بَيْنِي وَبَيْنَكَ وَحُقُوقًا كَثِيرَةً فِيمَا بَيْنِي وَبَيْنَ خَلْقِكَ، اللَّهُمَّ مَا كَانَ لَكَ مِنْهَا فَاغْفِرْهُ لِي، وَمَا كَانَ لِي خَلْقِكَ فَتَحَمَّلْهُ عَنِّي،
وَأَغْنِنِي بِحَلَالِكَ عَنْ حَرَامِكَ، وَبِطَاعَتِكَ عَنْ مَعْصِيَتِكَ، وَبِفَضْلِكَ عَنْ سِوَاكَ

Transliteration: Allāhumma inn laka 'alayya huqūqan kathīratan fīmā baynī wa-baynak wa-huqūqan kathīratan fīmā baynī wa-bayna khalqika, Allāhumma mā kāna laka minhā faghfirhu lī, wa-mā kāna li-khalqik fataḥammalhu 'annī, wa-aghnnī bi-ḥalālīka 'an ḥarāmīka, wa-biṭā'atika 'an ma'ṣiyatika, wa-bi-faḍlīka 'amman siwāk.

Translation: O Allāh, indeed You have vast rights over me concerning what is between me and You, and vast rights over me concerning what is between me and Your creation. O Allāh, whatever is due to You, forgive me for it, and whatever is due to Your creation, take it upon Yourself on my behalf. Enrich me with Your lawful provision over Your forbidden provision, with Your obedience over Your disobedience, and with Your grace over everyone besides You.

Additional dua in round-6: (N)

اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا كَامِلًا، وَيَقِينًا صَادِقًا، وَرِزْقًا وَاسِعًا وَحَلَالًا طَيِّبًا، وَتَوْبَةً
نُصُوحًا، وَتَوْبَةً قَبْلَ الْمَوْتِ، وَرَاحَةً عِنْدَ الْمَوْتِ، وَمَغْفِرَةً بَعْدَ الْمَوْتِ، وَالْعَفْوَ
عِنْدَ الْحِسَابِ، وَالْفَوْزَ بِالْجَنَّةِ، وَالنَّجَاةَ مِنَ النَّارِ، اللَّهُمَّ إِنَّ بَيْنَكَ عَظِيمًا، وَوَجْهَكَ
كَرِيمًا، وَأَنْتَ يَا اللَّهُ حَلِيمٌ كَرِيمٌ عَظِيمٌ تُحِبُّ الْعَفْوَ، فَاعْفُ عَنِّي

Transliteration: Allāhumma innī as'aluka īmānan kāmilān, wa-yaqīnan ṣādiqān, wa-rizqan wāsi'an wa-ḥalālan ṭayyibān, wa-tawbatan naṣūḥān, wa-tawbatan qabla al-mawti, wa-rāḥatan 'inda al-mawti, wa-maghfiratan ba'da al-mawti, wa-l-'afwa 'inda-l-ḥisābi, wa-l-fawza bi-l-jannati, wa-l-najāta mina al-nār. Allāhumma inna baytaka 'aẓīm, wa-wajhaka karīm, wa-anta yā Allāhu ḥalīmun karīmun 'aẓīmun tuḥibbu al-'afwa, fa-'fu 'annī.

Translation: O Allāh, I ask You for complete faith, true certainty, abundant and lawful sustenance, sincere repentance, repentance before death, comfort at the time of death, forgiveness after death, pardon during the reckoning, success in Paradise, and salvation from the Fire. O Allāh, Your House is great, and Your Face is noble, and You, O Allāh, are forbearing, generous, and great. You love to pardon, so pardon me.

Additional dua in round-7: (N)

اللَّهُمَّ يَا رَبَّ الْبَيْتِ الْعَتِيقِ أَعْتَقْ رِقَابَنَا وَرِقَابَ آبَائِنَا وَأُمَّهَاتِنَا وَأَقَارِبَنَا وَأَسَاتِدَنَا
وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ مِنَ النَّارِ. اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تَرْفَعَ ذِكْرِي وَتَضَعَ وَزْرِي
وَتُصْلِحَ أَمْرِي وَتُطَهِّرَ قَلْبِي وَتُنَوِّرَ لِي فِي قَبْرِي وَتَغْفِرَ لِي ذَنْبِي. اللَّهُمَّ أَحْسِنْ
عَوَاقِبَنَا فِي الْأُمُورِ كُلِّهَا وَأَجِرْنَا مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ الْآخِرَةِ. وَصَلَّى اللَّهُ عَلَى
سَيِّدِنَا مُحَمَّدٍ وَآلِهِ أَجْمَعِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

Transliteration: "Allāhumma yā rabb al-bayti-l-'atīqi a'tiq riqābanā wa-riqāba ābā'inā wa-ummuhātīnā wa-aqāribinā wa-asātīdhanā wa-al-mu'minīna wa-l-mu'mināti min al-nār. Allāhumma innī as'aluka an tarfa' Zikri wa-taḍa' wizri wa-tuṣliḥ amri wa-tuṭahhir qalbī wa-tunawwir lī fī qabrī wa-taghfir lī dhanbī. Allāhumma aḥsin 'awāqibana fīl-umūri kullihā wa-ajirnā min khizy al-dunyā wa-'adhāb al-ākhirah. Wa-ṣallā Allāhu 'alā sayyidinā Muḥammadin wa-ālihi ajma'īn wa-al-ḥamdu lillāhi rabbi-l-'ālamīn."

Translation: O Allāh, Lord of the Ancient House, free our necks and the necks of our fathers, mothers, relatives, teachers, believers, and believing women from the Fire. O Allāh, I ask You to elevate my status, remove my burdens, rectify my affairs, purify my heart, illuminate my grave, and forgive my sins. O Allāh, make our outcomes in all matters good, and save us from the disgrace of this world and the punishment of the Hereafter. And may Allāh's peace be upon our master Muḥammad and all his family. Praise be to Allāh, the Lord of the Worlds.

After seven rounds, pray two rak'as of nafl behind Maqām Ibrahīm, if possible, or nearby. It is Sunnah to recite Sūrah Al Kāfirūn in the first rak'a and Sūrah Al Ikhlās in the second.

After Nafl prayer behind Maqām Ibrahīm: (N)
--

اللَّهُمَّ إِنَّكَ تَعْلَمُ سِرِّي وَعَلَانِيَتِي فَأَقْبَلْ مَعْدِرَتِي، وَتَعْلَمُ حَاجَتِي فَأَعْطِنِي
سُؤْلِي، وَتَعْلَمُ مَا عِنْدِي فَأَغْفِرْ لِي ذُنُوبِي

Transliteration: Allāhumma innaka ta'lamu sirrī wa 'alāniyatī fa'qbal ma'dhiratī, wa ta'lamu ḥājatī fa'a'tinī su'lī, wa ta'lamu mā 'indī fa'ghfir lī dunūbī.

Translation: O Allāh, You know my secret and my open affairs, so accept my apology. You know my needs, so grant my request. You know what is within me, so forgive my sins.

When Drinking Zamzam: (N)

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا
نَافِعًا وَرِزْقًا وَاسِعًا وَشِفَاءً مِنْ كُلِّ دَاءٍ

Transliteration: Bismillāhi wal-hamdu lillāhi was-salātu was-salāmu 'ala rasūlillāh. Allāhumma inni as'aluka 'ilman nafi'an wa rizqan wāsi'an wa shifa'an min kulli da'.

Translation: "In the name of Allāh, all praise is due to Allāh, and blessings and peace be upon the Messenger of Allāh. O Allāh, I ask You for beneficial knowledge, abundant provision, and healing from every illness."

T-3 Step-3 Rukn-3: Sa'y	
Action	Recitation (N)
Proceed to Ṣafā, face Qibla and do niyyah to complete seven laps of Sa'y, walking between Ṣafā and Marwa hills, emulating Hajar's ^ﷺ search for water for her son Ismail (A).	نَوَيْتُ سَعْيَ سَبْعَةِ أَشْوَاطٍ لِلَّهِ تَعَالَى <i>Transliteration: Nawaytu sa'y sab'ata ashwātin lillāhi ta'ālā.</i> <i>Translation: I intend to perform Sa'y, seven circuits, for Allāh, the Most High.</i>

Shurūth (Conditions) of Sa'y.

Sa'y is valid only if the following conditions are fulfilled:

- Begin at Ṣafā and reach Marwa.
- Perform Sa'y after Ṭawāf.
- Perform Sa'y seven laps. If in doubt, act on the lesser number.
- Wuḍū is Sunnah, but not mandatory for Sa'y.
- Ṣafā to Marwa is one lap; the return to Ṣafā counts as second.

Sunnah of Sa'y

- Make Intention (Niyyah)
- Perform Sa'y immediately after Ṭawāf.
- Increase in dhikr and du'ā'.
- Maintain wuḍū (purity).
- Men to walk briskly in the green-light area.
- Perform Sa'y on foot if able.
- Ensure modesty (covering of 'Awra).
- Men to wear Izār (waist wrap) as worn during Ṭawāf.

Zikr and Duas for Sa'y (N)

When ascending Ṣafā and Marwa

Face Qibla and say thrice:

الله أكبر، الله أكبر، الله أكبر

"Allāhu Akbar, Allāhu Akbar, Allāhu Akbar" (Allāh is the Greatest)

Then recite:

لا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
"La ilāha illa Allāh, wahdahu lā sharīka lah, lahul-mulku walahul-hamdu
wa-huwa 'ala kulli shay'in qadīr"

(There is no god but Allāh, He alone, He has no partner, His is the dominion and His is the praise, and He is over all things capable)

Then recite:

أَبْدَأُ بِمَا بَدَأَ اللَّهُ وَرَسُولُهُ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ. بِسْمِ اللَّهِ الرَّحْمَنِ
الرَّحِيمِ. إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ
عَلَيْهِ أَنْ يَطُوفَ بِهِمَا فَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

Transliteration: Abda'u bima bada'a Allāhu wa Rasūluhu a'udhu billahi min ash-shaytan ir-rajim. Bismillāhi ar-Rahmāni ar-Rahīm. Inna-s-Ṣafā wal-Marwata min sha'ā'irillāhi, fa man Ḥajja al-bayta awi'tamara fala junāha 'alayhi an yattawwafa bihima, fa man tatawwa'a qairan fa innallāha shākirun 'alīm.

Translation: I begin with what Allāh and His Messenger began with. I seek refuge in Allāh from the accursed Satan. In the name of Allāh, the Most Gracious, the Most Merciful. Indeed, Ṣafā and Marwa are among the symbols of Allāh. So whoever performs Ḥajj to the House or performs Umra - there is no blame upon him for walking between them. And whoever volunteers good - then indeed, Allāh is appreciative and knowing.

Make du'ā' at Ṣafā and Marwa, as these are hills where du'ā' is accepted.

While starting Sa'y: (N)

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَانَ اللَّهِ وَبِحَمْدِهِ
 بُكْرَةً وَأَصِيلًا لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ أَنْجَزَ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ،
 لَا إِلَهَ إِلَّا اللَّهُ وَلَا نَعْبُدُ إِلَّا إِيَّاهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ. اللَّهُمَّ صَلِّ
 عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ
 إِبْرَاهِيمَ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى
 إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ. اللَّهُمَّ إِنَّكَ قُلْتَ وَقَوْلُكَ
 الْحَقُّ (ادْعُونِي أَسْتَجِبْ لَكُمْ) دَعَوْنَاكَ رَبَّنَا فَاغْفِرْ لَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا
 مَعَ الْأَبْرَارِ، رَبَّنَا اغْفِرْ لَنَا وَلِوَالِدَيْنَا وَلِقَرَابَاتِنَا وَلِأَحْبَابِنَا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
 وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ

Transliteration: La ilāha illa Allāhu, wa Allāhu Akbar, Allāhu Akbaru kabīran, wal-hamdulillāhi kathīran, wa sub'hanAllāhi wa'bihamdihi bukratan wa asīla. La ilāha illa Allāhu wahdahu anjaza wa'dahu wa nasara 'abdahu wa hazama al-ahzaba wahdahu. La ilāha illa Allāhu, wa la na'budu illa iyyahu

mukhlisīna lahu-d-dīna walaw kariha al-kāfirūn. Allāhumma ṣalli ‘alā sayyidinā muḥammadin wa-‘alā āli sayyidinā muḥammadin, kamā ṣallayta ‘alā Ibrāhīm wa ‘alā āli Ibrāhīm. Wa bārik ‘alā sayyidinā muḥammadin wa-‘alā āli sayyidinā muḥammadin, kamā bārakta ‘alā Ibrāhīm wa ‘alā āli Ibrāhīm, fīl-‘ālamīn, innaka hamīdun majīd. Allāhumma innaka qulta wa qauluka-l-haqq, "Id'uni astajib lakum," da'awnāka Rabbanā faghfir lana wa kaffir 'anna sayyi'atina wa Ṭawāffana ma'al-abrar. Rabbanā i'ghfir lana wa-liwalidina wa-liqarabatina wa-li'ahbabina wa-lil-mu'minina wal-mu'minati wal-muslimina wal-muslimat.

Translation: There is no god but Allāh, and Allāh is the Greatest. Allāh is supremely Great and all praise belongs to Allāh abundantly. Glory be to Allāh and all praise is due to Him morning and evening. There is no god but Allāh alone, He fulfilled His promise, aided His servant, and defeated the confederates alone. There is no god but Allāh, and we worship none but Him sincerely, even if the disbelievers dislike it. O Allāh, send blessings upon our master Muḥammad and the family of our master Muḥammad, as You sent blessings upon Ibrāhīm and the family of Ibrāhīm; and bless our master Muḥammad and the family of our master Muḥammad, as You blessed Ibrāhīm and the family of Ibrāhīm among all nations. Indeed, You are Praiseworthy, Glorious. O Allāh, You have said, and Your promise is true, "Call upon Me; I will respond to you." We call upon You, our Lord, so forgive us, pardon our sins, and grant us death among the righteous. Our Lord, forgive us, our parents, our relatives, our loved ones, the believers, men and women, and the Muslims, men and women.

At green light: (N)

رَبِّ اغْفِرْ وَارْحَمْ وَاعْفُ وَتَكْرَّمْ وَتَجَاوَزْ عَمَّا تَعْلَمُ، إِنَّكَ تَعْلَمُ مَا لَا نَعْلَمُ إِنَّكَ أَنْتَ
اللَّهُ الْأَعَزُّ الْأَكْرَمُ، رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Transliteration: "Rabbī ighfir wa arḥam wa'fu wa takarram wa tajāwaz 'ammā ta'lamu, innaka ta'lamu mā lā na'lamu, innaka anta Allāhu al-a'azzu al-akramu, rabbanā ātinā fi d-dunyā ḥasanatan wa fi-l-ākhirati ḥasanatan wa qinā 'adhāba an-nār."

“My Lord, forgive and have mercy, pardon and be generous, and overlook what You know. Indeed, You know what we do not know. Indeed, You are the Almighty, the Most Generous. Our Lord, grant us in this world good and in the Hereafter good, and protect us from the punishment of the Fire.”

Increase Zikr and Dua throughout Sa'y. A comprehensive Zikr: (N)

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

“Subhānallāhi, wal-ḥamdu lillāhi, wa lā ilāha illallāhu, wa-Allāhu akbar.”

“Glory be to Allāh, all praise is due to Allāh, there is no god but Allāh, and Allāh is the Greatest.”

In Sa'y-1 (N)

رَبَّنَا نَجِّنَا مِنَ النَّارِ سَالِمِينَ غَانِمِينَ فَرِحِينَ مُسْتَبْشِرِينَ مَعَ عِبَادِكَ الصَّالِحِينَ، مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ، وَحَسَنَ أَوْلِيَّكَ رَفِيقًا. ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَى بِاللَّهِ عَلِيمًا. رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

“Rabbanā najjina mina'nāri, sālimina ghānimina farihina mustabshirīna ma'a 'ibādika-s-sālihīn. Ma'alladīna an'am-allāhu 'alayhim mina-nabiyyīna wa-s-siddīqina wa-sh-shuhada'i wa-s-sālihīna, wahasuna ulai'ka rafīqa. Dalika al-fadlu minallāhi wa kafa billāhi 'alīma. Rabbanā waj'alna muslimīna laka wa min durriyyatina ummatan muslimatan laka wa arina manasikana wa tub 'alayna innaka anta at-tawwabu ar-rahīm.”

Our Lord, save us from the Fire, [as] safe and sound, victorious, joyful and delighted with You, along with Your righteous servants. Along with those upon whom Allāh has bestowed favor among the prophets, the steadfast affirmers of truth, the martyrs, and the righteous. And excellent are those as companions. That is the bounty from Allāh, and sufficient is Allāh as Knower. Our Lord, make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. Show us our rites [of

worship] and accept our repentance. Indeed, You are the Accepting of Repentance, the Merciful.

In Sa'y-2 (N)

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ
آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ، رَبَّنَا أَتَمِّمْ لَنَا نُورَنَا وَاعْفِرْ لَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ. رَبَّنَا لَا تَزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

*Transliteration: Rabbanā ighfir lanā wa li-ikhwānina alladhīna sabaqūnā
bil-īmāni wa la taj'al fi qulūbina ghillan lilladhina amanu Rabbanā innaka
ra'ufun rahīm, Rabbanā atmim lana nūranā waghfir lana innaka 'ala kulli
shay'in qadīr. Rabbanā la tuzigh qulūbana ba'da idh hadaytana wa hab
lana min ladunka rahmatan innaka anta al-wahhab.*

*Translation: Our Lord, forgive us and our brothers who preceded us in faith,
and do not place in our hearts any resentment toward those who have
believed. Our Lord, indeed You are Kind and Merciful. Our Lord, complete
for us our light and forgive us. Indeed, You are over all things competent.
Our Lord, do not let our hearts deviate after You have guided us, and grant
us from Yourself mercy. Indeed, You are the Bestower.*

In Sa'y-3 (N)

اللَّهُمَّ اقسِمْ لَنَا مِنْ خَشْيَتِكَ مَا تَحُولُ بِهِ بَيْنَنَا وَمَعَاصِيكَ، وَمِنْ طَاعَتِكَ مَا
تُبَلِّغُنَا بِهِ جَنَّتِكَ وَمِنْ الْيَقِينِ مَا تُهَوِّنُ بِهِ عَلَيْنَا مَصَائِبَ الدُّنْيَا، اللَّهُمَّ مَتَّعْنَا
بِأَسْمَاعِنَا وَأَبْصَارِنَا وَقُوتِنَا مَا أَحْيَيْتَنَا وَاجْعَلْهُ الْوَارِثَ مِنَّا وَاجْعَلْ ثَأْرَنَا عَلَى مَنْ
ظَلَمْنَا وَانْصُرْنَا عَلَى مَنْ عَادَانَا، وَلَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا وَلَا تَجْعَلِ الدُّنْيَا
أَكْبَرَ هَمًّا وَلَا مَبْلَغَ عِلْمِنَا وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا

"Allāhumma iqsim lana min khashyatika ma tahulu bihi baynana wa bayna ma'asiyika, wa min ta'atika ma tuballighuna bihi jannataka wa mina al-yaqini ma tuhawwinu bihi 'alayna masa'iba-dunya. Allāhumma matti'na bi-asma'ina wa absarina wa quwwatina ma ahyaytana waj'alhu al-waritha minnā wa-j'al tha'rana 'ala man dalamana wa-nsurna 'ala man 'adana, wala taj'al musibatana fi dīninā wa la taj'ali d-dunya akbara hammīna wa la mablagha 'ilminā wa la tusallit 'alayna man la yarhamuna."

Translation: O Allāh, apportion for us from Your fear that which will stand between us and our disobedience to You, and from Your obedience that which will lead us to Your Paradise, and from certainty that which will make the hardships of this world easier for us. O Allāh, grant us enjoyment through our hearing, sight, and strength as long as You keep us alive, and make it an inheritance for us, and make our revenge be upon those who have wronged us, and grant us victory over those who oppose us. And do not make our affliction in our religion, nor make the world our greatest concern, nor the extent of our knowledge, and do not give authority over us to those who will not have mercy on us.

In Sa'y-4 (N)

اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ، وَنَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ وَنَسْتَغْفِرُكَ مِنْ كُلِّ مَا تَعْلَمُ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ. لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ. لَا إِلَهَ إِلَّا اللَّهُ الْمَلِكُ الْحَقُّ الْمُبِينُ، مُحَمَّدٌ رَسُولُ اللَّهِ صَادِقُ الْوَعْدِ الْآمِنُ، اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سُخْطِكَ وَبِمَعْفَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ لَا أُحْصِي ثَنَاءً عَلَيْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ، فَلَكَ الْحَمْدُ حَتَّى تَرْضَى

"Allāhumma innā nas'aluka min qairi mā ta'lamu, wa na'ūdubika min sharri mā ta'lamu wa nastaghfiruka min kulli mā ta'lamu, innaka anta 'allāmu al-ghuyūb. Lā ilāha illā anta subhānaka innī kuntu mina-l-zālimīn. Lā ilāha illallāhu al-maliku al-ḥaqqul-mubīn, Muḥammadun rasūlullāhi ṣādiqul-wa'dil-amīn. Allāhumma innī a'ūdubiridāka min sukhṭika wa bimu'āfātika min 'uqūbatika, wa a'ūdubika minka lā uḥṣī thanā'an 'alayka, anta kamā athnayta 'alā nafsika, falaka al-ḥamdu ḥattā tardā."

Translation: O Allāh, we ask You for the goodness that You know, and seek refuge in You from the evil that You know, and we seek Your forgiveness for all that You know. You are the Knower of the unseen. There is no deity except You; You are exalted. Indeed, I have been among the wrongdoers. There is no deity except Allāh, the Sovereign, the Truth, the Manifest, Muḥammad is the Messenger of Allāh, truthful in promise, trustworthy. O Allāh, I seek refuge in Your pleasure from Your displeasure, and in Your pardon from Your punishment. I seek refuge in You from You; I cannot enumerate Your praise. You are as You have praised Yourself. All praise is due to You until You are pleased.

In Sa'y-5 (N)

سُبْحَانَكَ مَا عَبَدْنَاكَ حَقَّ عِبَادَتِكَ، يَا اللَّهُ، سُبْحَانَكَ مَا ذَكَّرْنَاكَ حَقَّ ذِكْرِكَ، يَا اللَّهُ،
 سُبْحَانَكَ مَا شَكَرْنَاكَ حَقَّ شُكْرِكَ، يَا اللَّهُ. اللَّهُمَّ حَبِّبْ إِلَيْنَا الْإِيمَانَ وَزَيِّنْهُ فِي
 قُلُوبِنَا وَكَرِّهِ إِلَيْنَا الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ وَاجْعَلْنَا مِنَ الرَّاشِدِينَ. اللَّهُمَّ ابْسُطْ
 عَلَيْنَا مِنْ بَرَكَاتِكَ وَرَحْمَتِكَ وَفَضْلِكَ وَرِزْقِكَ. اللَّهُمَّ تَوَفَّنَا مُسْلِمِينَ وَأَلْحَقْنَا
 بِالصَّالِحِينَ، غَيْرَ خَزَايَا وَلَا مَفْتُونِينَ. رَبِّ يَسِّرْ وَلَا تَعَسِّرْ، رَبِّ تَمِّمْ بِالْخَيْرِ.

Transliteration: Subḥānaka mā 'abdanāka ḥaqqā 'ibādatika, yā Allāh, subḥānaka mā dakarnāka ḥaqqā zikrika, yā Allāh, subḥānaka mā shakarnāka ḥaqqā shukrika, yā Allāh. Allāhumma ḥabbib ilaynā al-īmāna wa zayyinhu fī qulūbinā wa karrih ilaynā al-kufr wal-fusuqa wal-'iṣyāna wa-j'alnā mina ar-rāshidīn. Allāhumma bsuṭ 'alaynā min barākatika wa raḥmatika wa faḍlika wa rizqika. Allāhumma Ṭawāffanā muslimīnā wa al-ḥaqnā bissāliḥīn, ghayra khazāyā walā maftūnīn. Rabbi yassir walā tu'assir, rabbi tammim bi-l-qair.

Translation: Glory be to You, we have not worshiped You as You deserve to be worshiped, O Allāh. Glory be to You, we have not remembered You as You deserve to be remembered, O Allāh. Glory be to You, we have not thanked You as You deserve to be thanked, O Allāh. O Allāh, make faith beloved to us and beautify it in our hearts, and make us hate disbelief,

transgression, and disobedience, and make us among the guided ones. O Allāh, extend upon us Your blessings, mercy, grace, and sustenance. O Allāh, grant us death as Muslims and join us with the righteous, not in disgrace nor in trial. My Lord, make things easy for us and do not make them difficult; my Lord, complete [our affairs] with goodness.

In Sa'y-6 (N)

اللَّهُمَّ إِنِّي أَسْأَلُكَ النَّعِيمَ الْمُقِيمَ الَّذِي لَا يَحُولُ وَلَا يَزُولُ أَبَدًا. اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ الْغَفُورُ الرَّحِيمُ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَضَلَعِ الدِّينِ وَغَلَبَةِ الرِّجَالِ. اللَّهُمَّ أَتِ نَفْسِي تَقْوَاهَا وَزَكَّاهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا أَنْتَ وَلِيهَا وَمَوْلَاهَا. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَا تَشْبَعُ وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا.

Allāhumma innī as'aluka-n-na'ima al-muqīma-lladhī lā yahūlu wa lā yazūlu abadā. Allāhumma innī zalamtu nafsī zulman kathīran wa lā yaghfiru 'dunūba illā anta faghfir lī maghfiratan min 'indika wa-rḥamnī innaka-l-ghafūru ar-raḥīm. Allāhumma innī a'ūdubika min al-'ajzi wa al-kasali wa al-jubni wa al-bukhli wa ḍala'i-d-dayni wa ghālabati ar-rijāl. Allāhumma āti nafsī taqwāhā wa zakkihā anta qairu man zakkāhā anta waliyyuhā wa mawlāhā. Allāhumma innī a'ūdubika min 'ilmin lā yanfa'u wa min qalbin lā yakhsha'u wa min nafsīn lā tashba'u wa min da'watin lā yustajābu lahā.

Translation: O Allāh, I ask You for the lasting bliss that never fades away. O Allāh, I have wronged myself greatly, and no one forgives sins except You, so forgive me with forgiveness from You and have mercy on me. Surely, You are the Forgiving, the Merciful. O Allāh, I seek refuge in You from incapacity, laziness, cowardice, miserliness, the burden of debt, and overpowering by men. O Allāh, grant my soul its righteousness and purify it; You are the best to purify it, its guardian, and its protector. O Allāh, I seek refuge in You from knowledge that does not benefit, from a heart that does not humble, from a soul that is never satisfied, and from a supplication that goes unanswered.

رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي يَفْقَهُو قَوْلِي. رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ. وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ. وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ. رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا. رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ. رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ. وَثَبِّتْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ، رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَثَبِّتْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ.

Transliteration: "Rabbi ashrah li şadri wayassir li amri wahlul 'uqdatan min lisāni yaŋqahu qawli. Rabbi hab li ħukman wa alḥiqnī bi-s-şāliḥīn. Waj'al li lisāna şidqin fīl-ākhirīn. Waj'alnī min warathati jannati-n-na'īm. Rabbi ghfir li wa liwālidayya wa liman dakhala baytī mu'minan wa lil-mu'minīna wal-mu'mināti walā tazidi al-ẓālimīna illā tabārā. Rabbi adkhilnī mudkhala şidqin wa akhrijnī mukhreja şidqin wa aj'al li min ladunka sulṭānan naşīrā. Rabbanā ghfir lanā dunūbanā wa isrāfanā fī amrinā wa ṭabbīt aqdamānā wa-nşurnā 'ala-l-qawmil kāfirīn. Rabbanā taqabbal minnā innaka anta as-samī'u al-'alīm. Wa tub 'alaynā innaka anta at-tawwābu ar-raḥīm, Rabbanā waj'alnā muslimīna laka wa min durriyyatinā ummatan muslimatan laka wa arinā manāsikana wa tub 'alaynā innaka anta at-tawwābu ar-raḥīm."

Translation: O my Lord, expand my chest [with assurance], ease for me my task, and untie the knot from my tongue that they may understand my speech. My Lord, grant me wisdom and join me with the righteous. Grant me a good and honorable mention among later generations, and make me among the inheritors of the Garden of Bliss. My Lord, forgive me, my

parents, and whoever enters my home as a believer, and forgive the believing men and women; and increase the wrongdoers only in ruin. My Lord, admit me with a truthful entrance and let me exit with a truthful exit, and grant me from Yourself a supporting authority. Our Lord, forgive us our sins and our excesses in our affairs, make our feet firm, and grant us victory over the disbelieving people. Our Lord, accept this from us; indeed You are the All-Hearing, the All-Knowing. Turn to us in mercy; indeed You are the Accepting of repentance, the Most Merciful. Our Lord, make us submissive to You, and from our descendants a nation submissive to You. Show us our rites and accept our repentance; indeed You are the Accepting of repentance, the Most Merciful.

<i>Dua after completing Sa'y (N)</i>

رَبَّنَا تَقَبَّلْ مِنَّا وَعَافِنَا وَاعْفُ عَنَّا، وَعَلَى طَاعَتِكَ وَشُكْرِكَ أَعِنَّا، وَعَلَى غَيْرِكَ لَا تَكِلْنَا، وَعَلَى الْإِيمَانِ وَالْإِسْلَامِ الْكَامِلِ جَمِيعًا تَوَقَّفْنَا وَأَنْتَ رَاضٍ عَنَّا. اللَّهُمَّ ارْحَمْنِي أَنْ أَتَكَلَّفَ مَا لَا يَغْنِينِي، وَارْزُقْنِي حُسْنَ النَّظَرِ فِيمَا يُرْضِيكَ عَنِّي، يَا أَرْحَمَ الرَّاحِمِينَ

“Rabbana taqabbal minna wa ‘afina wa’fu ‘anna, wa ‘ala ta’atika wa shukrika a’inna, wa ‘ala ghayrika la takilna, wa ‘alal-imani wal-islamil-kamili jami’an tawaffana wa Anta radin ‘anna. Allahummar-hamni an atakallafa ma la ya’nini, warzuqni husnan-nazari fima yurdika ‘anni, ya Arhamar-Rahimin”

“Our Lord, accept [this] from us, grant us well-being, and pardon us. Aid us in Your obedience and in giving thanks to You, and do not leave us to the care of anyone other than You. Cause us all to die in a state of perfect Faith and Islam while You are pleased with us. O Allah, have mercy on me by [protecting me] from burdening myself with that which does not concern me, and grant me the grace of seeing clearly that which pleases You with me, O Most Merciful of those who show mercy.”

T-4 | Step-4 | Rukn-4 : Trim Hair (R)

Action	Recitation
Both women and men must remove from at least 3 hairs. Prophet ﷺ encouraged men to shave their heads completely (Halq). Women should trim a small portion of hair from the tip (Taqsir), not shave completely, as a symbol of completing the main rituals of Hajj. Translation: All praise is due to Allāh who has fulfilled my obligation (of pilgrimage) for me. O Allāh, with every strand of good hair, erase my mistakes, raise me in status through it, forgive me, my parents, those who shave, those who trim, and all the Muslims. May Allāh, the Most High, send blessings and peace upon our Prophet Muḥammad ﷺ and upon his family and all of his companions.	Dua after: الْحَمْدُ لِلَّهِ الَّذِي قَضَىٰ عَنِّي نُسْكَى، اللَّهُمَّ بِكُلِّ شَعْرَةٍ حَسَنَةٍ وَأَمَحُ عَنِّي بِهَا سَيِّئَةٌ وَارْفَعْ لِي بِهَا دَرَجَةً وَاعْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُحَلِّقِينَ وَالْمُقَصِّرِينَ وَلِلْمُسْلِمِينَ. وَصَلَّى اللَّهُ تَعَالَى وَسَلَّم وَبَارَكَ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ “Al-ḥamdu lillāhi alladhī qaḍā 'annī nusukī, allāhumma bikulli sha'ratin ḥasanatin wa-mh'u 'annī bihā sayyi'atan wa rfa' li bihā darajatan wa-ighfir lī wa liwālidayya wa lil-muḥalliḳīna wal-muqaṣṣirīna wa lil-muslimīn. Wa ṣallā Allāhu ta'ālā wa sallama wa bāraka 'alā sayyidinā Muḥammadin wa 'alā ālihi wa ṣaḥbihi ajma'in.”

‘Umrah is completed by halq or taqṣīr, after which taḥallul is attained and all iḥrām restrictions are lifted. Those leaving Makka, after performing ‘Umrah only, must perform Ṭawāf al-Widā’. As for the Mutamatti‘, he enters iḥrām for Hajj on the 8th of Dul Hijja, either from a mīqāt, or from his residence in Makkah with the obligation of hady (sacrificial offering).

Places to Visit in Makkah

Masjid al-Ḥarām, Ka'ba, Maqām Ibrāhīm, Ṣafā and Marwa, Jannat al-Mu'allā, Bayt al-Nabī ﷺ (birthplace of the Prophet ﷺ), Minā, Jamarāt Bridge, Arafāt, Jabal al-Raḥma, Muzdalifa, al-Mash'ar al-Ḥarām (Quzah), Wādī Muḥassir, Jabal al-Nūr, Ghar Ḥirā', Jabal Thawr, Ghar Thawr, Masjid al-Khayf, Masjid Namirah, Masjid al-Jinn, etc.

Step-5 | Wajib-2 : Ṭawāf al-Wida

Action	Recitation
<i>If not performing Ḥajj after the Umra, anyone leaving Makka (beyond ~132 km) should perform the Ṭawāf al-Wida by circling the Ka'ba seven times, starting from Hajar Aswad. Niyyah for Ṭawāf is Sunnah.</i> <i>This is followed by praying two rak'as of nafl behind Maqām Ibrāhīm, or nearby.</i>	نَوَيْتُ طَوَافَ الْوَدَاعِ سَبْعَةَ أَشْوَاطٍ لِلَّهِ تَعَالَى <i>Transliteration: Nawaytu Ṭawāf al-Wada' sab'ata ashwātin lillāhi ta'ala.</i> <i>Translation: I intend to perform the Farewell Ṭawāf of seven circuits for the sake of Allāh, the Most High.</i> <i>Same recitations mentioned in the previous pages for Ṭawāf.</i>

The pilgrims intending to leave after Ṭawāf al-Wida, refer to the chapter Ziyārat an-Nabī ﷺ.

Hajj Rituals - مناسك الحج

T-5 Step-1 (Rukn-1): Ihrām-Niyyah (R) (Vajib-1): Ihrām need to be made at any of the Mīqāt
Sunnah for Ihrām: <i>Ghusl with the intention of Ihrām & 2-Rak'a Prayer.</i>
<i>-Prescribed time for Ihrām of Hajj is from 1st of Shawāl until Fajr of Eid al Ad'ha (10 Dul-Hijja).</i>
<i>-Intend to perform Hajj for Allāh, seeking His pleasure and forgiveness.</i>
<i>-Perform Sunnah Ghusl (N).</i>
<i>-Don Ihrām clothing (V): (Men: 2 white, unsewn garments (izār & ridā'); Women: modest attire covering the body, but not face veil or gloves),</i>
<i>- Pray two Rak'a Nafī before entering Ihrām</i>
<i>- Observe Ihrām restrictions.</i>
<i>-A Mutamatti' may enter ihrām for Hajj from his residence in Makkah.</i>

نَوَيْتُ الْحَجَّ وَأَحْرَمْتُ بِهِ لِلَّهِ تَعَالَى، لَبَّيْكَ اللَّهُمَّ بِحَجَّةٍ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ
 لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنُّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ. اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ
 وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى
 سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
 فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ. اللَّهُمَّ إِنِّي أَسْأَلُكَ رِضَاكَ وَالْجَنَّةَ وَأَعُوذُ بِكَ مِنْ
 سَخَطِكَ وَالنَّارِ. اللَّهُمَّ إِنِّي نَوَيْتُ الْحَجَّ فَأَعِنِّي عَلَيْهِ وَتَقَبَّلْهُ مِنِّي

Transliteration: “*Nawaytu al-ḥajja wa-aḥramtu bihā lillāhi ta‘ālā, labbayka allāhumma bi-ḥajjatin labbayk, labbayka lā sharīka laka labbayk, inna-l-ḥamda wa-n-ni‘mata laka wa-l-mulka, lā sharīka lak. Allāhumma ṣalli ‘alā sayyidinā muḥammadin wa-‘alā āli sayyidinā muḥammadin, kamā ṣallayta ‘alā Ibrāhīm wa ‘alā āli Ibrāhīm. Wa bārik ‘alā sayyidinā muḥammadin wa-‘alā āli sayyidinā muḥammadin, kamā bārakta ‘alā Ibrāhīm wa ‘alā āli Ibrāhīm, fīl-‘ālamīn, innaka hamīdun majīd. Allāhumma innī as‘aluka riḍāka wa-l-jannata wa-a‘ūdhu bika min sakḥaṭika wa-n-nār. Allāhumma innī nawaytu al-ḥajja fa-a‘innī ‘alayhi wa-taqabbalhu minnī.*”

"I intend to perform Ḥajj and have entered into Ihrām for it for the sake of Allāh, the Exalted. Here I am, O Allāh, here I am, here I am, there is no partner to You, here I am. Verily, all praise and favor belong to You, and so does the dominion. There is no partner to You. O Allāh, send blessings upon our master Muḥammad and the family of our master Muḥammad, as You sent blessings upon Ibrāhīm and the family of Ibrāhīm; and bless our master Muḥammad and the family of our master Muḥammad, as You blessed Ibrāhīm and the family of Ibrāhīm among all nations. Indeed, You are Praiseworthy, Glorious. O Allāh, I ask You for Your pleasure and Paradise, and I seek refuge in You from Your displeasure and the Fire. O Allāh, I intend to perform Ḥajj, so help me with it and accept it from me."

Recitations after Ihrām (N)

In response to Ibrāhīm's (A) invitation, Talbiya is the primary Zikr from Ihrām until Ṭawāf:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ
وَالْمُلْكَ، لَا شَرِيكَ لَكَ

Transliteration: "Labbaika Allāhumma labbaik, labbaika lā sharīka laka labbaik, inna-l-hamda wa-n-ni'mata laka wal-mulk, lā sharīka lak."

-Recite 3 times

"Here I am, O Allāh, here I am. Here I am, You have no partner, here I am. Verily, all praise, grace, and sovereignty belong to You. You have no partner."

~12 Kms to Mina

T-6 Step-4 Day in Mina - The Day of Quenching (N)	
Action (Dul Hijja 8)	Recitation
Tarwiya Day: <i>On the 8th of Dul Hijja after sunrise, proceed to Mina. Spend the day and perform the Zuhr, Asr, Maghrib, Isha, and Fajr prayers there.</i> <i>It is called Tarwiya Day because early pilgrims were instructed to drink plenty of water and fill their containers for the long journey ahead.</i> <i>Spend the night in Mina.</i>	لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ <i>Labbaik Allāhumma labbaik, labbaika lā sharīka laka labbaik, inna-l-hamda wa-n-ni'mata laka wal-mulk, lā sharīka lak.</i> <i>Translation: "Here I am, O Allāh, here I am. Here I am, You have no partner, here I am. Verily, all praise, grace, and sovereignty belong to You. You have no partner."</i>

~12 Kms to Mount Arafā

T-7 | Step-5 | Rukn-2: Arafa Day (R)

Action (Dul Hijja 9)	Recitation (N)
<i>Arafa is to know Allāh. Staying in Arafa afternoon on 9th of Dul Hijja: On the 9th of Dul Hijja morning pilgrims goes towards Mina, by afternoon enter the plain of Arafa and halt there. Pray Ṣuḥr and Asar in Arafa. Dua on Arafa day is best.</i> <i>Translation: There is no deity except Allāh alone, He has no partner, His is the dominion and His is the praise, and He is capable of all things.</i> <i>Translation: O Allāh, to You belongs all praise, to You belongs all dominion, and in Your hand is all goodness. To You returns all matters, openly and secretly. Surely, You have power over all things. Forgive me for what I have done in the past and what I may do in the future, for what I have concealed and what I have declared, and for what You know better about me than myself. You are the One who brings forward and the One who delays. There is no deity except You.</i>	<i>Primary Zikr for Arafa is:</i> لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ <i>Transliteration: Lā ilāha illallāhu waḥdahū lā sharīka lahu, lahu-l-mulku wa lahu-l-ḥamdu wa huwa 'alā kulli shay'in qadīr.</i> <i>Then:</i> اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ وَلَكَ الْمُلْكُ كُلُّهُ وَبِيَدِكَ الْخَيْرُ كُلُّهُ، وَإِلَيْكَ يُرْجَعُ الْأَمْرُ كُلُّهُ عِلَانِيَتُهُ وَسِرُّهُ، إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، لَا إِلَهَ إِلَّا أَنْتَ <i>Transliteration: Allāhumma laka al-ḥamdu kulluhu wa-laka-l-mulku kulluhu wa biyadika al-qairu kulluhu, wailayka yurja'u-l-amru kulluhu 'alānīyatuhu wa sirruhu, innaka 'alā kulli shay'in qadīr, ighfirli mā qaddamtu wamā akhartu, wamā asrartu wamā a'lantu, wamā anta a'lamu bihi minnī, anta al-Muqaddimu wa anta al-Mu'akhiru, lā ilāha illā ant.</i> <i>Recite Sūrat al-Fātiha, āyat al-Kursi, Sūrat al Hashr, Sūrat al-Ikhlās, Asmā-ul Husna, Sayyid al-istighfār, Salawāt etc.</i>

~9 Kms to Muzdalifa

T-8 Step-6 Vajib-2: Spending night before Eid in Muzdalifa (V)	
Action (Dul Hijja 9)	Recitation (N)
<i>Spending night before Eid in Muzdalifa: On the 9th of <u>Dul-Hijja</u>, after sunset proceed to Muzdalifa, collect 70 pebbles for the symbolic stoning ritual (Rami al-Jamrāt), and spend the night there.</i>	<i>Increase Dua and Azkār.</i> سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ <i>Subhanallah, walhamdulillah, wa la ilaha illallah, wallahu akbar</i>

~7 Kms to Jamrat al-Aqaba

T-9 Step-7 Vajib-3 : Stoning Jamrat al-Aqaba (V)	
Action (Dul Hijja 10)	Recitation
<i>In the dawn of Eid al-Aḍḥā on the 10th of <u>Dul-Hijja</u> return to Mina and stone only Jamrat al-Aqaba with seven stones.</i>	اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ <i>“Allāhu Akbar, Allāhu Akbar, Allāhu Akbar”</i> <i>Say at each throw:</i> بِسْمِ اللَّهِ، اللَّهُ أَكْبَرُ

~5 Kms to Mina

T-10 Step-8 : Animal Sacrifice (V) before or after trimming hair	
Action (Dul Hijja 10+)	Recitation
<i>Muslims who are performing Hajj al-Qīran or Hajj al-Tamattu’ will engage in the sacrifice of an animal, usually a lamb or a goat. The meat is then distributed among the needy in Ḥaram.</i>	بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ اللَّهُمَّ تَقَبَّلْ مِنِّي <i>“Bismillahi, Allāhu Akbar. Allāhumma hāza minka wa-lak. Allāhumma taqabbal minni.”</i> <i>Translation: In the name of Allāh, Allāh is the Greatest. O Allāh, this is from You and for You. O Allāh, accept it from me.</i>

T-11 | Step-9 | Rukn-5: Trim Hair (R) -Minor Tahallul

Action (Dul Hijja 10+)	Recitation
At Mina; Both women and men must remove at least 3 hairs. Prophet ﷺ encouraged men to shave their heads completely (Halq). Women should trim a small portion of hair from the tip (Taqsir), not shave completely, as a symbol of completing the main rituals of Hajj. Once the haircut is done, the pilgrim is partly relieved from the restrictions. Restrictions for marital relations still remain.	<i>Dua after:</i> الْحَمْدُ لِلَّهِ الَّذِي قَضَىٰ عَنِّي نُسُكِي، اللَّهُمَّ بَكُلِّ شَعْرَةٍ حَسَنَةٍ وَاُمَحْ عَنِّي بِهَا سَيِّئَةً وَارْفَعْ لِي بِهَا دَرَجَةً وَاغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُحَلَّقِينَ وَالْمُقَصِّرِينَ وَلِلْمُسْلِمِينَ. وَصَلَّى اللَّهُ تَعَالَى وَسَلَّم وَبَارَكَ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ <i>Transliteration: Al-ḥamdu lillāhi alladhī qaḍā 'annī nusukī, allāhumma bikulli sha'ratin ḥasanatin wa amh'u 'annī bihā sayyi'atan wa rfa' li bihā darajatan wa-ighfir lī wa liwālidayya wa lil-muḥalliḳīna wal-muqaṣṣirīna wa lil-muslimīn. Wa ṣallā Allāhu ta'ālā wa sallama wa bāraka 'alā sayyidinā Muḥammadin wa 'alā ālihi wa ṣaḥbihi ajma'in.</i> <i>Translation: All praise is due to Allāh who has fulfilled my obligation (of pilgrimage) for me. O Allāh, with every strand of good hair, erase my mistakes, raise me in status through it, forgive me, my parents, those who shave, those who trim, and all the Muslims. May Allāh, the Most High, send blessings and peace upon our Prophet Muḥammad ﷺ and upon his family and all of his companions.</i>

~13 Kms to Masjid al-Ḥarām

T-12 Step-10 Rukn-4 : Ṭawāf al-Ifadah (R)	
Action (Dul Hijja 10+)	Recitation
<i>Return to Makka and perform Ṭawāf al-Ifadah, which involves circumambulating the Ka'ba seven times.</i> <i>Ṭawāf Al-Ifadah can be performed at any time during one's lifetime, allowing some women to wait for days of purity. Notably, Ṭawāf is the only part of Ḥajj that requires Wudu.</i>	Niyah is Sunnah for Ṭawāf: نَوَيْتُ طَوَافَ الْإِفَادَةِ سَبْعَةَ أَشْوَاطٍ لِلَّهِ تَعَالَى <i>Transliteration: Nawaytu Ṭawāfa al-Ifāḍah Sab'ata Ashwāṭin Lillāhi Ta'ālā.</i> <i>Translation: I intend to perform Ṭawāf al-Ifadah, seven circuits, for the sake of Allāh, the Most High.</i> Same recitations mentioned in the previous pages for Ṭawāf.

T-13 Step-11 Rukn-5 : Sa'y (R) -Full Tahallul	
Action (Dul Hijja 10+)	Recitation
<i>Proceed to Ṣafā and Marwa hills and complete seven rounds of Sa'y. This involves walking between these two hills, emulating Hajar's (R) search for water for her son Ismail (R). After this step, all Ihrām restrictions are lifted, including marital relations.</i>	Niyah: نَوَيْتُ سَعْيَ سَبْعَةَ أَشْوَاطٍ لِلَّهِ تَعَالَى <i>Transliteration: Nawaytu Sa'y sab'ata ashwaatin lillāhi ta'ālā.</i> <i>Translation: I intend to perform Sa'y, seven circuits, for Allāh, the Most High.</i> <i>Same recitations mentioned in the previous pages for Sa'y.</i>
Rukn-6 is to perform Rukn 1 to 5 as prescribed.	

~13 Kms to Mina

T-14 to T-19 Step-12 Vajib-4: Spend 3 nights after Eid in Mina (V)	
Action (Dul Hija 11,12,13)	Recitation
<i>Spend night after Eid in Mina. On the 10th of Dul-Hijja, after Eid sunset proceed to Mina, and spend the 3 nights of Ayyām Tashrīq in Mina.</i> <i>Stones everyday afternoon at all 3 sites of Jamrah (N) -preferred order small (al sughra), middle (al wusta) and the big (al kubra).</i> <i>Increase Dua and Zikr</i>	<i>Dua:</i> اللَّهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا وَسَعْيًا مَشْكُورًا وَذَنْبًا مَغْفُورًا وَعَمَلًا صَالِحًا مَقْبُولًا وَتِجَارَةً لَنْ تَبُورَ <i>“Allāhumma ij'alhu ḥajjan mabrūran wa sa'yan mashkūran wa dhanban maghfūran wa 'amalan ṣāliḥan maqbūlan wa tijāratan lan tabūr.”</i> <i>Translation: O Allāh, make it a Ḥajj that is accepted, an effort that is appreciated, sins that are forgiven, a righteous deed that is accepted, and a trade that will never perish.</i> <i>Say at each throw:</i> بِسْمِ اللَّهِ، اللَّهُ أَكْبَرُ <i>Bismillāhi, Allāhu Akbar</i>

~3 Kms to Jamra

T-20 | Step-14 | Vajib-5 : Ṭawāf al-Wida

Action (Dul Hijja 13+)	Intention
Anyone leaving Makka (beyond ~132 km), should perform Ṭawāf al-Wida by circling the Ka'ba seven times, starting at Hajar Aswad, raising your right hand toward it and saying "Bismillāhi Allāhu Akbar". Women in menses are exempt. This is followed by praying two rak'as of nafl behind Maqām Ibrahīm. Whoever delays departure from Makka unnecessarily should repeat Ṭawāf al-Widā.	نَوَيْتُ طَوَافَ الْوَدَاعِ سَبْعَةً أَشْوَاطٍ لِلَّهِ تَعَالَى "Nawaytu Ṭawāf al-Wada' sab'ata ashwaatin lillāhi ta'ala." Translation: I intend to perform the Farewell Ṭawāf of seven circuits for the sake of Allāh, the Most High. Same recitations mentioned in the previous pages for Ṭawāf.

Dua after Ṭawāf al-Wida (N)

اللَّهُمَّ الْبَيْتُ بَيْتُكَ، وَالْعَبْدُ عَبْدُكَ، وَابْنُ عَبْدِكَ، وَابْنُ أَمَتِكَ، حَمَلْتَنِي عَلَى مَا سَخَّرْتَ لِي مِنْ خَلْقِكَ، حَتَّى سَيَّرْتَنِي فِي بِلَادِكَ، وَبَلَّغْتَنِي بِنِعْمَتِكَ حَتَّى أَعْتَنِي عَلَى قَضَاءِ مَنَاسِكَكَ، فَإِنْ كُنْتُ رَضِيتَ عَنِّي فَارْدُدْ عَنِّي رِضًا، وَإِلَّا فَمَنْ الْآنَ قَبْلَ أَنْ يَنْأَى عَن بَيْتِكَ دَارِي، هَذَا أَوْأُنْ أَنْصَرَفِي، إِنْ أَذْنْتَ لِي غَيْرَ مُسْتَبْدِلٍ بِكَ وَلَا بِبَيْتِكَ، وَلَا رَاغِبٍ عَنْكَ وَلَا عَنْ بَيْتِكَ. اللَّهُمَّ فَأَصْحِبْنِي الْعَافِيَةَ فِي بَدَنِي، وَالْعِصْمَةَ فِي دِينِي، وَأَحْسِنْ مُنْقَلَبِي، وَارْزُقْنِي طَاعَتَكَ مَا أَبْقَيْتَنِي وَاجْمَعْ لِي خَيْرِي الدُّنْيَا وَالْآخِرَةِ، إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. اللَّهُمَّ ارْزُقْنِي الْعَوْدَ بَعْدَ الْعَوْدِ، وَالْمَرَّةَ بَعْدَ الْمَرَّةِ إِلَى بَيْتِكَ الْحَرَامِ، وَاجْعَلْنِي مِنَ الْمُقْبُولِينَ عِنْدَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ بِبَيْتِكَ الْحَرَامِ، وَلَيْسَ جَعَلْتُهُ آخِرَ الْعَهْدِ فَأَعُوْضُنِي عَنْهُ الْجَنَّةَ يَا أَرْحَمَ الرَّاحِمِينَ، وَصَلَّى اللَّهُ عَلَى خَيْرِ خَلْقِهِ سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ.

"Allahumma al-baytu baytuk, wal-'abdu 'abduk, wabnu 'abdik, wabnu amatik. Hamaltani 'ala ma sakharta li min khalqik, hatta sayyartani fi biladik, wa ballaghtani bi ni'matika hatta a'antani 'ala qada'i manasikik. Fa in kunta radita 'anni fazdad 'anni ridan, wa illa fa munn al-ana qabla an yan'a 'an baytika dari. Hadha awanu insirafi, in adhinta li ghayra mustabdilin bika wa la bi baytik, wa la raghibin 'anka wa la 'an baytik. Allahumma fa as-hibniyal 'afiyata fi badani, wal 'ismata fi dini, wa ahsin munqalabi, warzuqni ta'ataka ma abqaytani wajma' li khayrayid-dunya wal-akhirah, innaka 'ala kulli shay'in qadir. Allahumma-rzuqni al-awda ba'dal awd, wal-marrata ba'dal marrah, ila baytikal-haram, waj'alni minal-maqbulina 'indaka ya Dhal-Jalali wal-Ikram. Allahumma la taj'alhu akhiral-'ahdi bi-baytikal-haram, wa la-in ja'altahu akhiral-'ahdi fa-a'widni 'anhu al-jannata ya Arhamar-Rahimin. Wa salla-Allahu 'ala khayri khalqihi Sayyidina Muhammadin wa 'ala alihi wa sahbihi wa sallam."

"O Allah, this House is Your House, and this servant is Your servant, the son of Your servant, the son of Your maidservant. You have carried me upon what You have subjected to me of Your creation, until You made me travel through Your land and reached me to this place by Your grace, helping me fulfill my rites. If You are pleased with me, then increase Your pleasure; if not, then grant me Your favor now before my home becomes far from Your House. This is the time of my departure, if You permit me, without wanting any substitute for You or Your House, nor turning away from You or Your House. O Allah, grant me health in my body, protection in my religion, make my return a good one, and grant me Your obedience as long as You keep me alive. Gather for me the good of this world and the Hereafter; surely You are over all things Powerful."

Step-Z : Ziyārat-al-Nabi ﷺ (N)

It is highly recommended for pilgrims to extend their journey and spend time in Madīna to deepen their connection to the Prophet ﷺ before or after Hajj and Umra. Read the chapter "Ziyārat-al-Nabi ﷺ"

Hajj al-ifrad



Hajj Guide available @ https://archive.org/details/alFalah_Tr

© binazeer. This infographic is free to share unmodified with this disclaimer.

A practical method for performing Hajj al-ifrad is outlined above

الأضحية - Uḍḥiya

Uḍḥiya (Qurbani) refers to the sacrificial act performed during the festival of Eid al-Adḥā. Uḍḥiya is Sunnah Mu'akkada. It is highly recommended every year but not obligatory. However, it becomes obligatory for someone who takes a vow to perform it.

Eligibility: The person performing the sacrifice must be a Muslim, sane, and have reached the age of discernment (bulugh). They must also be financially capable, meaning they possess surplus wealth beyond their essential needs for the day of Eid and debts. Sunnah is met if one person in household performs.

Animals for Sacrifice: Permissible animals are camels, cattle, sheep, and goats. They must be free from defects like blindness, lameness, sickness, pregnancy and multiple colors.

Age Requirements: Camels should be at least five years old. Cattle and Goats should be thaniyy (2 lunar years old). Sheep should be jadha' (1 year).

Up to seven people can share the sacrifice of a camel or a bull, but sheep and goats can only be sacrificed by one person.

Time of Sacrifice: The sacrifice must be performed after the Eid al-Adḥā prayer on the 10th of Ḍul-Ḥijja until the sunset of the 13th of Ḍul-Ḥijja. Niyah is required from owner(s) during the sacrifice or while buying the animal or owner may delegate to a wakīl. It is Makrūh to slaughter at night.

Distribution of Meat: The meat can be divided into three parts: one with the liver for the family, one for relatives, and one for the poor and needy, and distributed only to Muslims. Meat from a vowed animal to be distributed in full to the poor outside the family.

Method of Slaughter: The animal should be slaughtered by a Muslim who pronounces the name of Allāh (Tasmiya) and says "Bismillah Allāhu Akbar" before the act. The cut should be swift and precise, severing the trachea (V), esophagus (V) and the two jugular veins (N).

زيارة النبي - ﷺ - Ziyārat-al-Nabi

Madīna is the primary capital and the second important holy Ḥaram for Muslims. The city, where Prophet Muḥammad ﷺ lived after migrating from Makkah, holds great significance. It is highly recommended for pilgrims, to visit Madīna before or after Ḥajj and 'Umrah, to pray in Masjid an-Nabawi and visit Rawḍa al-Sharīf. Visiting Madīna is a blessed experience that strengthens one's connection to the Prophet ﷺ. Visiting the Prophet ﷺ is among the greatest acts of devotion for both men and women.

﴿If only those came to you 'O Prophet'-after wronging themselves-seeking Allāh's forgiveness and the Messenger prayed for their forgiveness, they would have certainly found Allāh ever Accepting of Repentance, Most Merciful﴾ -Qur'ān (4:64)

Ibn Hajar^{رحمته} references "those who came to you 'O Prophet'" in this verse as an encouragement for believers to visit the Prophet ﷺ in his lifetime and after his wafat, either by traveling or from afar.

Messenger ﷺ said:

«Whoever visits my grave, is as if he visited me during my life»-Al Tabarani
«Whoever visits my grave will be entitled to my intercession»-Ibn Majah
« Verily, Iman (Faith) retreat to Madīna. »-Saḥīḥ Bukhari-1876.

Believers and their hearts will constantly be attracted to Madīna.

Be in a state of purity and dress appropriately. Reflect on the significance of Madīna and behave with discipline (adab). Continuously recite Salāt al-Nabi ﷺ upon entering Madīna. Lower voice if need to speak in Madīna.

The three Ḥarams (holy sanctuaries) for Muslims are:

Masjid al-Ḥaram in Makka: Praying here is equivalent to 100,000 prayers.

Masjid an-Nabawi: Praying here is equivalent to 1,000 prayers elsewhere.

Masjid al-Aqsa in Jerusalem: Praying here is equivalent to 500 prayers.

Dua when Entering Haram-al-Madīna

أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللّٰهِ الرَّحْمَنِ الرَّحِيمِ، بِسْمِ اللّٰهِ وَعَلَى مِلَّةِ
رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، رَبِّ أَدْخِلْنِيْ مُدْخَلَ صِدْقٍ وَأَخْرِجْنِيْ مُخْرَجَ
صِدْقٍ، وَاجْعَلْ لِّيْ مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا. اللّٰهُمَّ هٰذَا حَرَمُ رَّسُوْلِكَ فَاجْعَلْهُ لِيْ
وِقَايَةً مِنَ النَّارِ وَأَمَانًا مِنَ الْعَذَابِ وَشَوْءِ الْحِسَابِ. اللّٰهُمَّ إِنِّيْ أَسْأَلُكَ الثَّبَاتَ فِي
الْأَمْرِ وَعَزِيْمَةَ الرُّشْدِ وَشُكْرَ النِّعْمَةِ وَحُسْنَ الْعِبَادَةِ، وَأَسْأَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ
وَأَسْتَغْفِرُكَ مِمَّا تَعْلَمُ، إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ. وَصَلَّى اللّٰهُ عَلَى سَيِّدِنَا مُحَمَّدٍ
وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ

Transliteration: “A’ūdhubillāhi mina-sh-shayṭānir-rajīm, bismillāhir-
rahmānir-rahīm, bismillāhi wa’alā millati rasūlillāhi ṣallallāhu ‘alayhi wa
sallam, rabbi adkhilnī mudkhala ṣidqin wa akhrijnī mukhroja ṣidqin, wa’j’al
lī min ladunka sulṭānan naṣīra. Allāhumma hāzā ḥaramu rasūlika faj’alhu
lī wiqāyatan minan-nāri wa amānan min al-’adhābi wa sū’i-l-ḥisāb.
Allāhumma innī as’aluka-thabāta fil-amri wa ‘azīmata ar-rushdi washukra-
n-ni’mati waḥusn-l-’ibādati, wa as’aluka min qairi mā ta’lamu wa
astaghfiruka mimmā ta’lamu, innaka anta ‘allām al-ghuyūb. Wa ṣallallāhu
‘alā sayyidinā Muḥammadin wa ‘alā ālihi wa ṣaḥbihi wa sallam.”

“I seek refuge with Allāh from the accursed devil. In the name of Allāh, the Most Gracious, the Most Merciful. In the name of Allāh, and upon the religion of the Messenger of Allāh, peace and blessings be upon him. O Lord, let me enter a truthful entrance and exit a truthful exit, and grant me from Your presence a supporting authority. O Allāh, this is the sanctuary of Your Messenger, so make it for me a protection from the Fire, and a safety from punishment and the evil of reckoning. O Allāh, I ask You for steadfastness in the matter and determination upon guidance, gratitude for Your blessings, and excellence in worship. I ask You for the best of what You know, and I seek Your forgiveness for what You know. Indeed, You are the Knower of the unseen. And may Allāh send blessings upon our master Muḥammad, his family, and his companions, and grant them peace.”

Dua when Entering Masjid-al-Nabawi

أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ
اللَّهِ وَالْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ وَعَلَى آلِهِ وَصَحْبِهِ، اللَّهُمَّ اغْفِرْ
لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ وَسَهِّلْ أَبْوَابَ رِزْقِكَ، السَّلَامُ عَلَيْكَ أَيُّهَا
النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ. اللهم افتح
لي أبواب رحمتك، واجعل لي من كل هم فرجًا، ومن كل ضيق مخرجًا، واغفر
لي ولأهلي ولمن أتى لزيارة قبر نبيك محمد ﷺ.

“A’ūdhubillāhil-‘azīm wa biwajhihil-karīm wa sultānihil-qadīm minash-shayṭānir-rajīm, bismillāhi walḥamdu lillāhi waṣ-ṣalātu wassalāmu ‘alā rasūlillāhi wa ‘alā ālihi wa ṣaḥbihi, Allāhumma aghfir lī dunūbī waftaḥ lī abwāba raḥmatika wa sahhil abwāba rizqika, assalāmu ‘alayka ayyuhan-nabiyyu wa raḥmatullāhi wa barakātuhu, assalāmu ‘alaynā wa ‘alā ‘ibādillāhi-ṣ-ṣāliḥīn.”

“I seek refuge with Allāh the Almighty, by His Noble Face and His Eternal Authority, from the accursed devil. In the name of Allāh, and all praise is due to Allāh, and peace and blessings be upon the Messenger of Allāh and upon his family and companions. O Allāh, forgive me my sins, open for me the doors of Your mercy, and facilitate for me the doors of Your provision. Peace be upon you, O Prophet, and the mercy of Allāh and His blessings. Peace be upon us and upon the righteous servants of Allāh.”

Upon entering the Masjid, pray two rak‘as of Tahīyyat al-Masjid, preferably in the Rawḍa (between the Minbar of Rasūlullāh ﷺ and his resting place), or anywhere in the Masjid. Then proceed for Ziyārat al-Rasūlullah ﷺ.

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ، السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ، السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ، السَّلَامُ عَلَيْكَ يَا سَيِّدَ الْمُرْسَلِينَ وَخَاتَمَ النَّبِيِّينَ، وَيَا خَيْرَ الْخَلَائِقِ أَجْمَعِينَ. السَّلَامُ عَلَيْكَ وَعَلَى آلِكَ وَأَهْلِ بَيْتِكَ وَأَزْوَاجِكَ وَذُرِّيَّاتِكَ وَأَصْحَابِكَ أَجْمَعِينَ، السَّلَامُ عَلَيْكَ وَعَلَى سَائِرِ الْأَنْبِيَاءِ وَجَمِيعِ عِبَادِ اللَّهِ الصَّالِحِينَ. جَزَاكَ اللَّهُ يَا رَسُولَ اللَّهِ أَفْضَلَ مَا جَزَى نَبِيًّا وَرَسُولًا عَنْ أُمَّتِهِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّكَ عَبْدُهُ وَرَسُولُهُ وَخَيْرُهُ مِنْ خَلْقِهِ وَأَشْهَدُ أَنَّكَ بَلَغْتَ الرِّسَالَةَ وَأَدَّيْتَ الْأَمَانَةَ وَنَصَحْتَ الْأُمَّةَ وَجَاهَدْتَ فِي اللَّهِ حَقَّ جِهَادِهِ. اللَّهُمَّ وَآتِهِ الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ. اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

“Assalāmu ‘alayka ayyuhan-nabiyyu, assalāmu ‘alayka yā rasūlallāh, assalāmu ‘alayka yā nabiyyallāh, assalāmu ‘alayka yā sayyid al-mursalīna wa khātam al-nabiyyīn, wa yā qair al-khalā’iqi ajma’in. Assalāmu ‘alayka wa ‘alā ālika wa ahl baytika wa azwājika wa durriyyātika wa aṣḥābika ajma’in, assalāmu ‘alayka wa ‘alā sā’ir al-anbiyā’ wa jamī’ ‘ibādillāhi al-ṣāliḥīn. Jazākallāhu yā rasūlallāh afḍala mā jazā nabiyyan wa rasūlan ‘an ummatih, ashhadu an lā ilāha illa allāh waḥdahu lā sharīka lah, wa ashhadu annaka ‘abduhu wa rasūluhu wa khīratuhu min khalqih, wa ashhadu annaka ballaghta al-risālata wa addayta al-amānata wa naṣaḥta al-ummata wa jāhadta fillāhi ḥaqqa jihādih. Allāhumma wa ātihi al-wasīlata wa al-faḍīlata wab’ath’hu maqāman maḥmūdan allathī wa’adtah. Allāhumma ṣalli ‘alā sayyidinā muḥammadin wa-‘alā āli sayyidinā muḥammadin, kamā ṣallayta ‘alā Ibrāhīm wa ‘alā āli Ibrāhīm. Wa bārik ‘alā sayyidinā muḥammadin wa-‘alā āli sayyidinā muḥammadin, kamā bārakta

‘alā Ibrāhīm wa ‘alā āli Ibrāhīm, fīl-‘ālamīn, innaka hamīdun majīd.”

“Peace be upon you, O Prophet, peace be upon you, O Messenger of Allāh, peace be upon you, O Prophet of Allāh, peace be upon you, O leader of the messengers and the seal of the prophets, and O best of all creatures. Peace be upon you, your family, your household, your wives, your descendants, and all your companions. Peace be upon you and upon all the prophets and all the righteous servants of Allāh. May Allāh reward you, O Messenger of Allāh, with the best reward that He has given to any prophet and messenger for his community. I bear witness that there is no deity but Allāh, alone with no partner, and I bear witness that you are His servant and His Messenger, and His chosen one from His creation. I testify that you have conveyed the message, fulfilled the trust, advised the Ummah, and strived for Allāh as is His due. O Allāh, grant him the highest rank and the best virtue, and raise him to the praiseworthy position that You have promised him. O Allāh, send blessings upon our master Muḥammad and the family of our master Muḥammad, as You sent blessings upon Ibrāhīm and the family of Ibrāhīm; and bless our master Muḥammad and the family of our master Muḥammad, as You blessed Ibrāhīm and the family of Ibrāhīm among all nations. Indeed, You are Praiseworthy, Glorious.”

Here is a simple way to say "Salām" to Prophet ﷺ

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ

“Assalāmu ‘alayka ayyuha n-nabiyyu wa raḥmatullāh”

“Peace be upon you, O Prophet ﷺ, and the mercy of Allāh be upon you”

To convey "Salām" to Prophet ﷺ on behalf of someone else.

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ مِنْ..

“Assalāmu ‘alayka yā rasūlallāhi min...”

(add name of person after ‘min’..)

“Peace be upon you, O Messenger of Allāh, from..”

To convey "Salām" for Abu Bakr Siddiqؓ

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ سَيِّدَنَا أَبَا بَكْرٍ الصَّدِيقِ صَاحِبَ رَسُولِ اللَّهِ وَثَانِيِ
اِثْنَيْنِ إِذْ هُمَا فِي الْغَارِ، جَزَاكَ اللَّهُ عَنْ أُمَّةٍ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرًا.

Transliteration: "Assalāmu 'alayka yā amīra l-mu'minīna sayyidānā Abā Bakri aṣ-Ṣiddīqi ṣāhibā rasūlillāhi wa thaniy athnayni idh humā fīl-ghār, jazāk Allāhu 'an ummati nabiyyihi ṣallāllāhu 'alayhi wa sallama qairā."

"Peace be upon you, O Commander of the Faithful, our leader Abu Bakr as-Siddiq, companion of the Messenger of Allāh, and the second of the two when they were in the cave. May Allāh reward you on behalf of the Ummah of His Prophet, peace and blessings be upon him, with goodness."

To convey "Salām" for Umarؓ

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ سَيِّدَنَا عُمَرَ الْفَارُوقَ، أَعَزَّ اللَّهُ بِكَ الْإِسْلَامَ،
جَزَاكَ اللَّهُ عَنْ أُمَّةٍ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرًا.

Transliteration: "Assalāmu 'alayka yā amīra l-mu'minīna sayyidānā 'Umar al-Fārūqa, a'azza Allāhu bik-al-Islām, jazāk Allāhu 'an ummati nabiyyihi ṣallāllāhu 'alayhi wa sallama qairā."

"Peace be upon you, O Commander of the Faithful, our leader Umar al-Farūq. May Allāh honor Islām through you. May Allāh reward you on behalf of the Ummah of His Prophet, peace and blessings be upon him, with goodness."

Places to visit in Madīna:

Masjid al-Nabawī, Rawḍa al-Sharīf, Jannat al-Baqī, Masjid Qubā', Masjid al-Qiblatayn, Masjid al-Jumu'a, Masjid al-Ghamāma, Masjid Abū Bakr al-Ṣiddīq, Masjid Umar ibn al-Khaṭṭāb, Masjid 'Alī ibn Abī Ṭālib, Jabal Uḥud, Shuhadā' Uḥud Cemetery, Jabal al-Rumāt, Sab' Masājid, Masjid al-Faṭḥ, Wādī al-'Aqīq, Bi'r Ghars, Bi'r Rūma, King Fahd Glorious Qurān Printing Complex, Badr, etc.

النكاح - Marriage

Nikāḥ is a sacred contract between a man and a woman. The Prophet ﷺ said: "O young men, whoever among you is able to marry, let him marry" (Ṣaḥīḥ al-Bukhārī). He also encouraged choosing a spouse based on religiosity and good character.

Looking: *When intending marriage, it is Sunnah for a man to look at the prospective bride's face and hands, and she may likewise look at him before or after the engagement. This fosters affection and harmony.*

Integrals (Arkān) of Nikāḥ are five:

- The groom** - free from legal impediments to marriage.
- The bride** - not married, not in 'iddah, and not a maḥram to the groom.
- The wali (The bride's guardian)** - a Muslim, male, free, mature, and sane. The order: father, paternal grandfather, full brother, paternal brother, their sons, paternal uncles, then their descendants; if absent, the judge (qāḍī).
- Two witnesses:** Muslim, male, mature (bulūgh), free, sane, upright ('adl) and neither deaf nor blind nor openly sinful.
- Offer and Acceptance (Ījāb and Qabūl)** – clear verbal contract.

Example:

- *Ījāb: رَوَّجْتُكَ بِنْتِي فَاطِمَةَ بِهَذَا الْمَهْرِ مَثَلًا*
(I marry you my daughter 'Fāṭima' for such-and-such dowry)
- *Qabūl: قَبِلْتُ تَزْوِيجَهَا بِالْمَهْرِ الْمَذْكُورِ*
(I accept her marriage with the mentioned dowry)

Mahr (V): *Mahr is a wajib gift of value from the groom to the bride, based on the standard of her paternal female relatives or of satisfaction of the bride. Its specification in the contract is Sunnah, but not a requirement and مهر المثل becomes due.*

Walīma (Wedding Feast) (N): *Walīma is Sunnah for the husband after consummation; it is also valid after the nikāḥ and before consummation. It is not required of the bride or her family to host.*

Sunnah (recommendations) of Nikāḥ:

-To deliver a *khuṭba* before the *nikāḥ*, including praise of Allah, blessings upon the Prophet ﷺ, supplication, with advices on marital life.

-For the guardian to say before the contract:

ازوجك على ما امر الله به عز وجل من امساك بمعروف او تسريح باحسان

“I marry you in accordance with what Allah has commanded—either to retain in kindness or to release with excellence.”

-For the attendees to supplicate for the couple:

بارك الله لك، وبارك عليك، وجمع بينكما في خير

“May Allah bless you, shower His blessings upon you, and unite you both in goodness.”

Moderation in Marriage: The Prophet ﷺ advised to keep marriage simple. complications or extravagance is disliked, as it leads to hardship and *bid'a*. The originator of an innovation (*bid'a*) bears its sin and the sin of those who act upon it thereafter.

Etiquettes for the Couple

-It is recommended for the husband at the first meeting to place his hand on her forelock and say: “May Allah bless each of us in our companionship”

بارك الله لكل منا في صاحبه

It is reported from **Ibn Abbas** رضي الله عنه that he said: “I love to beautify myself for my wife as I love her to beautify herself for me.”

-At intimacy, they should observe modesty, cleanliness and good conduct; and precede it with pleasant fragrance, affection, and similar acts that bring comfort. It is recommended to say:

اللهم جنبنا الشيطان، وجنب الشيطان ما رزقتنا

Keep this intention in the heart at ejaculation, as it has benefit for the child.

Rights and Responsibilities: The husband must provide *nafāqa* (expenses) including food, clothing, housing, healthcare and child's education.

الدعوة - Da'wa

Da'wa refers to inviting people to Islām, conveying its message, educating and encouraging its practice. Its essence is belief in: "Lā ilāha illā Allāh, Muḥammad Rasūl Allāh."

Principles of Da'wa:

Sincerity (Ikhlāṣ): The intention behind da'wa must be purely for the sake of Allāh, seeking His pleasure and guidance for others.

Ilm: A dā'ī should have a sound understanding of Islāmic teachings-the Qur'ān, Sunnah, and fiqh-to ensure accuracy in the message.

Hikmah: Da'wa should be carried out with wisdom, considering the right time, place, and manner. ﴿Invite to the way of your Lord with wisdom and good instruction﴾ -Qur'ān (16:125)

Akhlaq: A dā'ī should display excellent character, as good conduct itself is a powerful form of da'wa and attracts to Islām. Demonstrating the principles of Islām through actions is often more effective than words.

Ṣabr: Da'wa requires patience and perseverance, as responses may vary and many may not accept the message.

Gentleness: Harshness may repel rather than attract. The Qur'ān (3:159) advises gentleness with others.

Tailored message: Understanding the audience and adapting the message to their context and level of understanding is vital for clarity and relatability.

Du'ā': Make du'ā' for those you invite to Islām, asking Allāh to guide them and open their hearts to the truth.

Collaboration: Working with other Muslims and supporting Islāmic organizations enhances the effectiveness of da'wa efforts.

Guidance is from Allāh alone: There is no compulsion in religion; we only convey the message. If anyone rejects the message despite the evident truth, our stance is:

﴿For you is your religion, and for me is my religion﴾ -Qur'ān (109:6)

Avoid disputes and errors by gifting reliable books to those unfamiliar with the message of "La ilāha illā Allāh, Muḥammadun Rasūlullāh"

Strive - الجهاد

It is essential to teach children the basics of jihād to dispel misconceptions, counter corrupt political ideologies, and prevent crime and fitnah.

There are two types of Jihād in Islām:

Jihād al Akbar- The Major Struggle: It is the spiritual struggle against the self (nafs) to purify and refine it, follow the straight path, and resist desires and falsehood.

Jihād al Aṣghar- Lesser Jihād: It involves standing for the truth and fighting for self-defense, and in defense of one's family. It includes defensive or offensive actions led by a Muslim ruler under Sharia. An example is a soldier defending his country from enemy invasion. In contemporary terms, it refers to lawful military engagement under a just ruler- not through unauthorized or virtual or imaginary entities. It carries great reward.

The Prophet ﷺ taught by example how Muslims live under both non-Islāmic and Islāmic rule. In Makka before the Hijra, under non-Islāmic authority, he neither fought nor permitted offensive action. Though brave companions like Umar رضي الله عنه were ready to defend, the oppressed Muslims were instructed to remain patient, and he sought and negotiated peace where possible. When practicing the religion became impossible, they made Hijra. Fighting against his own nation of residence is not ideal.

In Madīna, Prophet ﷺ established an Islāmic state, permitting defensive and offensive Jihād under his legitimate leadership. Even in an Islāmic state, offenses committed by individuals or groups without the authorization of the ruler is a crime. Jizya rules apply, and criminal prosecution are handled by the state, not civilians or mobs. Suicide missions are forbidden in Islām. Civilians must not harm anyone, and soldiers may not target civilians. One must abide by the law of the land.

﴿Indeed, Allah does not love the treacherous﴾ -Qur'an (8:58)

﴿If anyone commits a murder, it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind﴾

-Qur'ān (5:32)

Eating Etiquettes - آداب الأكل

Before Eating: Wash hands before eating and begin with “Bismillah”:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

If one forgets to say Bismillah at the beginning, say : بِسْمِ اللَّهِ أَوَّلَهُ وَآخِرَهُ

In the name of Allāh, at its beginning and its end

While Eating:

- Eat and drink while seated with the right hand; avoid reclining.
- Share food with family or others from the same dish.
- Eat from what is directly in front of oneself.
- Not to eat excessively and stop before feeling full.
- Avoid waste; if food falls, clean and consume it.
- Avoid drinking water during the meal; drink before or after eating.
- Drink in sips, not gulps.
- Light-hearted jokes that bring smiles are permissible but avoid laughter.
- Overeating is discouraged; the Prophet ﷺ advised moderation with one third of the stomach for food, one for water, and one empty.

Conclude with Gratitude: - الْحَمْدُ لِلَّهِ

Dua after food:

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ

All praise is due to Allāh, Who fed me this and provided it for me without any power or strength from myself.

Wash the hands and mouth, and use the siwāk.

It is Ḥarām to eat: carrion, pork, flowing blood, intoxicants, repulsive creatures (snakes, mice, insects etc.), animals with fangs and birds with talons, animals that live on both land and water, domestic donkeys and mules, animals commanded to be killed or forbidden to be killed, and those slaughtered for other than Allāh.

All sea animals that live only in water are **Halāl**.

Sleeping Etiquettes - آداب النوم

Before Sleep: Prophet ﷺ discouraged visiting sūq after ‘Ishā. It is Sunnah to use Siwāk, perform Wuḍū’ and shake bed thrice. Sleep early and wake up early.

Recitations: Recite Fātiha, Ayat al-Kursi, the last two verses of Al-Baqarah, and the final three Sūrahs of the Qur’ān: Al-Ikhlāṣ, Al-Falaq, and An-Nas.

Recite: اللَّهُ أَكْبَرُ (34x), الْحَمْدُ لِلَّهِ (33x), سُبْحَانَ اللَّهِ (33x)

Dua before sleeping:

بِسْمِكَ اللَّهُمَّ أَحْيَا وَأَمُوتُ

“Bismika Allāhumma ahyā wa amūt.”

Translation: “In Your name, O Allāh, I live and I die.”

بِسْمِكَ رَبِّي وَضَعْتُ جَنْبِي، وَبِكَ أَرْفَعُهُ، إِنْ أَمَسَكَتْ نَفْسِي فَارْحَمَهَا، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا، بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ

(Bismika rabbī waḍa’tu janbī, wa bika arfa’uhu, in amsakta nafsī fa rḥamhā, wa in arsaltahā faḥfazhā, bimā taḥfaẓu bihi ‘ibādaka aṣ-ṣāliḥīn.)

“In Your name, my Lord, I lay down my side, and in Your name I raise it up.
If You take my soul, then have mercy on it, and if You release it, then protect it as You protect Your righteous servants.”

While Sleeping: It is Sunnah to lie on your right side, put your right hand under your right cheek and refrain from sleeping on your belly.

After Waking Up: Wake up early for Tahajjud. Dua upon waking up:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

“Alhamdu lillāhil-lathī ahyana baAAda ma amatana wa-ilayhin-nushūr”

“All praise is for Allāh who gave us life after having taken it from us and unto Him is the return.”

-Proceed to wash hands, Siwāk, perform Wuḍū for Tahajjud prayer (nafl).

Funeral Rites - تجهيز الجنازة

Funeral rites for the deceased consist of four essential acts: washing (ghusl), shrouding (takfīn), funeral prayer (ṣalāt al-janāza), and burial (dafn). Confirm death by ensuring that breathing and pulse have ceased. Prophet ﷺ said: «When the soul is taken, the eyes follow it, so close his eyes»

After death is confirmed, the eyes are closed, the joints are relaxed, and the jaw is bound. The body is laid down facing the Qibla and covered with a cloth. Hasten the funeral rites. Funeral expenses are paid from the deceased's estate, except for a married woman whose husband must pay; if insufficient, responsibility falls on the community.

1. Washing the Deceased (Ghusl):

Washing the deceased is farḍ kifāyah, except for martyrs or when a valid excuse, such as severe decomposition, prevents it.

The minimum requirement is to wash the entire body with pure water.

Complete Sunnah procedure:

Prepare lotus leaves (or soap), gloves, clean cloths, and camphor for the final rinse. The deceased is placed in a secluded area with the private parts covered. Pure water is used, impurities are removed, and the body is cleansed with a cloth. Then ablution (Wuḍū') is performed without inserting water directly into the mouth or nose, followed by washing the head, then the right side, then the left, repeating this thrice. The body is then dried, and camphor or perfume is applied. A woman's hair is braided into three plaits and placed behind her head.

Umm Aṭīyya reported that the Messenger ﷺ said regarding washing his daughter: «Wash her three, five, or more times if you see fit, with water and lotus leaves, and add camphor to the last washing»

Important rulings:

- Bathing is obligatory even if the deceased died by drowning.
- One washing suffices even if the deceased was in ritual impurity (junub).
- Avoid direct contact with the private parts; use a cloth or barrier.
- Perform tayammum if water is unavailable.
- Hair and nails should not be cut except when necessary.
- Any discharge after washing is cleaned, but the bathing is not repeated; cover areas of continuous impurity with cotton and proceed for prayer.
- One should speak well of the deceased and conceal any visible defects.
- For a person in iḥrām: no perfume, no covering of the head (for male).
- It is nafl for those who wash the deceased to take ghusl afterward.

Who washes the deceased?

- A man washes male, and a woman washes female. Husbands and wives may wash each other.
- The order of precedence for bathing a man is: father, grandfather, son, grandson, brother, other male relatives, unrelated men, then the wife.
- The order of precedence for bathing a woman is: mother, daughter, sister, other female relatives, unrelated women, then the husband.
- If only those not permitted to look at or touch the deceased are present, tayammum is performed using a barrier such as gloves.
- It is recommended for those who wash the deceased to bathe themselves afterward.

For a Stillborn Baby: If the baby showed signs of life, then washing, shrouding, funeral prayer, and burial are obligatory. If no signs of life appear, but the fetus had reached the stage of ensoulment (120 days), then washing, shrouding, and burial are obligatory, but not the funeral prayer. If less than four months old, burial is sufficient.

2. Shrouding (Kafan):

Shrouding is **a fard kifayah**. **The minimum is one sheet that** covers the body. The optimal is three white sheets for men, and five for women: a waist-wrapper (**Izār**), a shirt (**Qamiṣ**), a headscarf (**Khīmār**), and two main outer sheets. The body is wrapped gently and secured with bands which are untied in the grave.

Janāza is carried on the bier to the burial site. Four people carry it, but three are preferable, with one at the front. The bier should be carried at a moderate pace, and it is Sunnah for men to follow it. Carrying a fire is disliked. The body is placed flat on the bier before the congregation, facing the Qibla.

3. The Janāza Prayer (Ṣalāt al-Janāza)

The person most entitled to lead the funeral prayer is the father, then his father, then the son, then the brother, then the paternal uncle, then his son, and other male agnate relatives, followed by the husband, then others.

The funeral prayer is not performed for a martyr, and he is buried in his blood. Any detached limb of a Muslim must be washed, shrouded, prayed over, and buried.

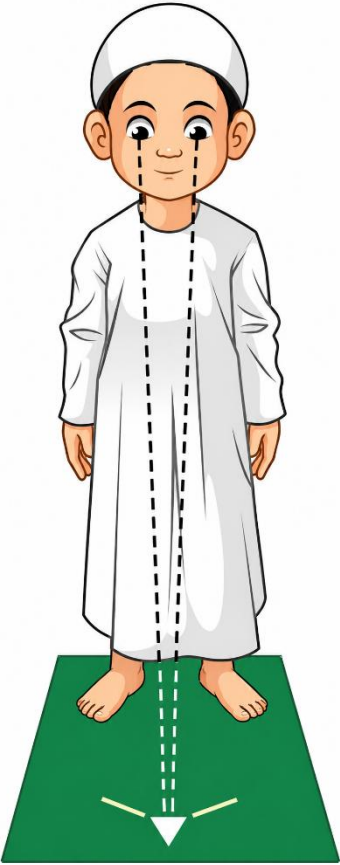
It is permissible to perform the funeral prayer over a deceased person absent from the town.

It is recommended to hasten the burial if there is no fear of decomposition. If decomposition is feared, then hastening becomes obligatory. A brief wait for the guardian is permissible if there is no fear of decomposition.

The same *shurūṭ* as the regular prayer apply. The shrouded body is placed in front of the worshippers.

The *Janāza* prayer is performed standing in rows, with the *imām* in front. The *imām* stands at the head of a male deceased and at the middle of a female deceased.

Janāza Prayer - صلاة الجنّازة

Step-1 (Niyyah) (V)	
Position – Standing (V)	Recitation
	<i>Niyyah concurrent with Takbīrat al-Ihrām.</i> أَصَلِّي الْفَرَضَ عَلَى هَذَا الْمَيِّتِ - مَعَ الْإِمَامِ <i>Transliteration: "Usalli al-Farḍa 'ala hāza al-mayyit- ma'al imām"</i> <i>Translation: I intend to perform the obligatory prayer for this deceased (with the imām).</i>
<i>Note: Niyyah can be in any language, but any verbal utterance in Ṣalāh from Takbīr to Salām must be in Arabic.</i>	

Step-2 (Takbīr Tahrima)

Action- Transition



Stand > Niyyah > Takbīr Tahrima > raise both hands with thumbs to earlobe level, palms facing the Qibla. Say "Allāhu Akbar," > then with the next step fold the right hand over the left wrist between the chest and navel.

Recitation

اللَّهُ أَكْبَرُ

Say
"Allāhu Akbar"
for each step.

There is no Rukū and Sujūd in Janāza Prayer. Able individuals should Stand and Pray. There are 4 Takbīr and conclude with Salām in Qiyam position.

Step-3 (Fātiha) (V)

Position - Qiyam

Recitation

After Takbīr-1:

Sūrah al-Fātiha (V)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
 الرَّحْمَنِ الرَّحِيمِ
 مَالِكِ يَوْمِ الدِّينِ
 إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
 اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
 صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
 غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
 وَلَا الضَّالِّينَ
 آمِينَ

Bismillāhi al-Rahmāni a-Rahīm
Alhamdu lillāhi Rabbil 'ālamīn
Ar-Rahmāni al-Rahīm
Māliki Yawmi-d'Dhīn
Iyyāka na'budu wa iyyāka
nasta'īn
Ihdina-a-Sirātal-Mustaqīm
Sirātal-lazīna an'amta 'alaihim
ghayril-maghdūbi 'alaihim wa
lad-dāallīn. -Āmen

Step-4 (Salāt al-Nabi) (V)

Same Position - Qiyam	Recitation
After Takbīr-2: 	اللَّهُ أَكْبَرُ <i>“Allāhu Akbar”</i> اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ، إِنَّكَ حَمِيدٌ مَجِيدٌ <i>Transliteration: Allāhumma ṣalli ‘alā sayyidinā muḥammadin wa-‘alā āli sayyidinā muḥammadin, kamā ṣallayta ‘alā Ibrāhīm wa ‘alā āli Ibrāhīm. Wa bārik ‘alā sayyidinā muḥammadin wa-‘alā āli sayyidinā muḥammadin, kamā bārakta ‘alā Ibrāhīm wa ‘alā āli Ibrāhīm, fīl-‘ālamīn, innaka hamīdun majīd.</i>
<i>Translation: O Allāh, send blessings upon our master Muḥammad and the family of our master Muḥammad, as You sent blessings upon Ibrāhīm and the family of Ibrāhīm; and bless our master Muḥammad and the family of our master Muḥammad, as You blessed Ibrāhīm and the family of Ibrāhīm among all nations. Indeed, You are Praiseworthy, Glorious.</i>	

Step-5 (Dua for Deceased) (V)

Position - Qiyam	Recitation
After Takbīr-3: 	اللَّهُ أَكْبَرُ <i>"Allāhu Akbar"</i> اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَاعْفُ عَنْهُ وَعَافِهِ وَأَكْرِمْ نُزْلَهُ وَوَسِّعْ مَدْخَلَهُ وَاعْسِلْهُ بِالْمَاءِ وَالتَّلْجِ وَالْبَرَدِ وَنَقِّهِ مِنَ الْخَطَايَا كَمَا يُنْقَى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ وَجِيرَانًا خَيْرًا مِنْ جِيرَانِهِ وَأَدْخِلْهُ الْجَنَّةَ وَاعِذْهُ مِنْ عَذَابِ الْقَبْرِ وَفِتْنَتِهِ وَمِنْ عَذَابِ النَّارِ <i>Transliteration: Allāhumma ighfir lahu wa- rhamhu wa'afu 'anhu wa'āfihi wa akrim nuzulahu wa wassi' madkhalahu wa'ghsilhu bil- ma'i wal-thalji wal-baradi wa naqqihi mina al- khataya kamā yunakka al-thawbu al-abya'du mina-l-danasi wa abdilhu dāran qairan min dārihi wa ahlan qairan min ahlihi wa zawjan qairan min zawjihi wa jirānan qairan min jirānihi wa adkhillhu al-jannata wa'a'idhhu min 'adhabi al-qabri wa fitnatihi wa min 'adhabi 'nār.</i>
<i>O Allāh, forgive him, have mercy on him, pardon him, grant him well-being, and honor his resting place. Expand his entry and cleanse him with water, snow, and hail. Purify him from his sins as a white garment is purified from dirt. Grant him a home better than his home, a family better than his family, a spouse better than his spouse, and neighbors better than his neighbors. Enter him into Paradise and protect him from the punishment of the grave, its trials, and the punishment of the Hellfire.</i>	

Step-6 (Dua and Salām) (V)

Same Position- Qiyam

Recitation

After Takbīr-4:



اللَّهُ أَكْبَرُ

"Allāhu Akbar"

اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تَفْتِنَّا بَعْدَهُ وَاعْفُزْ لَنَا
وَلَهُ، رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ
حَسَنَةً وَقِنَا عَذَابَ النَّارِ

*Transliteration: Allāhumma la tahrīmna
ajrahu wala taftinnā ba'dahu waghfirlana
walahu, Rabbanā atina fid-dunya hasanatan
wafil akhirati hasanatan waqina 'adaban nār.*

Translation: O Allāh, do not deprive us of his reward and do not lead us astray after him, and forgive us and him. Our Lord, give us in this world good and in the Hereafter good and protect us from the punishment of the Fire.

Only 1 Salām (toward right) is mandatory, 2nd Salām (left) is voluntary:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

"Assalāmu 'alaykum wa rahmat-ullah"

4. Burial Guidelines:

After the Janāza prayer, it is recommended to hasten the burial of the deceased. The body should be buried in a Muslim cemetery, with the chest facing the qibla. The grave should be deep and secure to prevent odor and exhumation. Covering the grave with a cloth while lowering the body is recommended.

It is forbidden to bury a male and a female in one grave unless they are mahrams or spouses, and it is disliked to place another deceased in same grave; such as burying two men or two women in one grave without necessity. However, when there is a need, such as mass deaths and it is difficult to provide separate graves for each, it is permissible without any dislike or prohibition. Men are responsible for burying a female deceased.

Reuse of a grave is only permitted after decomposition of the previous body, even if they are of the same gender, and the experts of the land (soil) should be consulted. Burial in a coffin is makrūh except in cases of waterlogged ground, in which case it is obligatory. If death occurs at sea and transport to land is not possible, the deceased is washed, shrouded, prayed over, placed in a makeshift coffin of two planks, and lowered into the sea.

When placing the body in the grave, recite:

بِسْمِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ ﷺ

Recommended to raise the head about a brick, align the right cheek (after uncovering) facing the earth and the body towards the qibla. Seal the grave with bricks and cover with earth. It is recommended for the person at the edge of the grave to scoop up three handfuls of earth, saying:

<i>with the first:</i>	مِنْهَا خَلَقْنَاكُمْ،
<i>with the second:</i>	وَفِيهَا نُعِيدُكُمْ،
<i>with the third:</i>	وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

Raise the grave slightly (a handspan) above ground level and sprinkle water. Planting greenery is Sunnah. Building structures or writing on the grave is makrūh.

During and after the burial, it is Sunnah to recite Tasbīt (التَّسْبِيتُ):

اللَّهُمَّ تَبِّتْهُ عِنْدَ السُّؤَالِ. اللَّهُمَّ أَلْهِمَّهُ الْجَوَابَ. اللَّهُمَّ جَافِ الْقَبْرَ عَنْ جَنْبَيْهِ. اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ. اللَّهُمَّ آمِنُهُ مِنْ كُلِّ الْفَرَعِ.

After buried, it is sunnah for one person to sit facing the grave and recite:

تَلْقِينُ آخَرِ

السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ، وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ. لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ. كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ، فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ، وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْعُرُورِ. يَا عَبْدَ اللَّهِ ابْنُ أُمَةِ اللَّهِ حَوَاءُ (أَوْ يَا أُمَةَ اللَّهِ ابْنَتِ أُمَةِ اللَّهِ)، أَذْكَرِ الْعَهْدِ الَّذِي كُنْتَ عَلَيْهِ فِي الدُّنْيَا وَخَرَجْتَ عَلَيْهِ إِلَى دَارِ الْآخِرَةِ. كُنْتَ تَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتَشْهَدُ أَنَّ الْمَوْتَ حَقٌّ، وَأَنَّ الْقَبْرَ حَقٌّ، وَأَنَّ السُّؤَالَ حَقٌّ، وَأَنَّ الْبُعْثَ حَقٌّ، وَأَنَّ الْحِسَابَ حَقٌّ، وَأَنَّ الْجَنَّةَ حَقٌّ، وَأَنَّ النَّارَ حَقٌّ، وَأَنَّ لِقَاءَ اللَّهِ تَبَارَكَ وَتَعَالَى حَقٌّ.

إِذَا جَاءَكَ الْمَلَكَانِ الْكَرِيمَانِ الْهَائِلَانِ الْمُسَمِّيَانِ: مُنْكَرٌ وَنَكِيرٌ، عَلَيْهِمَا السَّلَامُ، فَإِذَا أَيْقَظَاكَ وَأَجْلَسَاكَ وَسَلَّاكَ: مَنْ رَبُّكَ؟ وَمَنْ نَبِيُّكَ؟ وَمَا دِينُكَ؟ وَمَا قِبْلَتُكَ؟ وَمَنْ إِخْوَانُكَ؟ فَقُلْ لَهُمَا بِلِسَانٍ طَلِقٍ فَصِيحٍ، بِلَا جَرَعٍ وَلَا فَرَعٍ: اللَّهُ رَبِّي، وَمُحَمَّدٌ ﷺ نَبِيِّي، وَالْإِسْلَامُ دِينِي، وَالْكَعْبَةُ قِبْلَتِي، وَالْمُسْلِمُونَ إِخْوَانِي. تَبَّتْكَ اللَّهُ بِالْقَوْلِ الثَّابِتِ، تَبَّتْكَ اللَّهُ بِالْقَوْلِ الثَّابِتِ، تَبَّتْكَ اللَّهُ بِالْقَوْلِ الثَّابِتِ. يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ، ارْجِعِي إِلَى رَبِّكِ رَاضِيَةً مَرْضِيَّةً، فَادْخُلِي فِي عِبَادِي، وَادْخُلِي جَنَّتي.

زيارة القبر - Visiting Grave

Visiting graves is Sunnah for men, especially for relatives and parents. It is discouraged for women; however, visiting the graves of prophets, scholars, and righteous awliyā' is allowed with proper covering and Islamic decorum. A woman may not travel for this purpose except with her husband or a mahram. Upon visiting a grave, it is Sunnah to say:

“السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ، وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ”

Then, while facing the face of the deceased father, for example, he says:

"السلام عليكم يا والدي"

"Peace be upon you, my father," and he recites whatever he can from the Qur'an, facing the Qibla, do dua like below:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ. اللَّهُمَّ أَوْصِلْ مِثْلَ ثَوَابِ مَا قَرَأْنَاهُ إِلَى حَضْرَةِ النَّبِيِّ ﷺ، وَإِلَى حَضَرَاتِ أَهْلِ الْخَيْرِ أَجْمَعِينَ، وَإِلَى حَضَرَاتِ مَنْ مَاتُوا مِنَّا وَمَنْ نَوَيْتْنَا، يَا رَبَّ الْعَالَمِينَ. اللَّهُمَّ اجْعَلْ قُبُورَهُمْ رَوْضَةً مِنْ رِيَاضِ الْجَنَّةِ، وَلَا تَجْعَلْ قُبُورَهُمْ حُفْرَةً مِنْ حُفْرِ النَّارِ. اللَّهُمَّ أَنْسِ وَحْشَتَهُمْ، وَارْحَمْ غُرْبَتَهُمْ، وَنَوِّرْ ضَرِيحَهُمْ، وَاغْسِلْهُمْ بِالمَاءِ وَالتَّلْجِ وَالْبَرْدِ، وَتَقَبَّلْ حَسَنَاتِهِمْ، وَتَجَاوَزْ عَنْ سَيِّئَاتِهِمْ، وَاجْمَعْ بَيْنَنَا وَبَيْنَهُمْ فِي جَنَاتِ النَّعِيمِ. اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُمْ، وَلَا تَفْتِنَّا بَعْدَهُمْ، وَاعْفِرْ لَنَا وَلَهُمْ. اللَّهُمَّ نَوِّرْ قُبُورَهُمْ، وَوَسِّعْ قُبُورَهُمْ، وَلَا تُعَذِّبْهُمْ فِي قُبُورِهِمْ، وَبَلِّغْهُمْ مِنَّا التَّحِيَّةَ وَالسَّلَامَ. رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الْآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ. رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ، وَثُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ. آمِينَ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

Transliteration: "Al-ḥamdu lillāhi Rabbi l-'ālamīn. Allāhumma ṣalli 'alā Sayyidinā Muḥammadin wa 'alā āli Sayyidinā Muḥammad. Allāhumma awṣil mithla thawābi mā qara'nāhu ilā ḥaḍrati n-Nabiyyi ﷺ, wa ilā ḥaḍarāti ahli l-khayri ajma'in, wa ilā ḥaḍarāti man mātū minnā wa man nawaynā, yā Rabba l-'ālamīn. Allāhumma ij'al qubūrahum rawḍatan min riyāḍi l-jannah, wa lā taj'al qubūrahum ḥufratan min ḥufari n-nār. Allāhumma ānis waḥshatahum, warḥam ghurbatahum, wa nawwir ḍarīḥahum, waghsilhum bil-mā'i wath-thalji wal-barad, wa taqabbal ḥasanātiḥim, wa tajāwaz 'an sayyi'ātiḥim, wajma' baynanā wa baynahum fī jannāti n-na'im. Allāhumma lā taḥrimnā ajrahum, wa lā taftinnā ba'dahum, waghfir lanā wa lahum. Allāhumma nawwir qubūrahum, wa wassi' qubūrahum, wa lā tu'adhdhibhum fī qubūriḥim, wa ballighhum minnā t-taḥiyyata was-salām. Rabbanā ātinā fī d-dunyā ḥasanah, wa fī l-ākhirati ḥasanah, wa qinā 'adhāba n-nār. Rabbanā taqabbal minnā innaka Anta s-Samī'u l-'Alīm, wa tub 'alaynā innaka Anta t-Tawwābu r-Raḥīm. Āmīn, biraḥmatika yā Arḥama r-Rāḥimīn."

Translation: "All praise belongs to Allah, the Lord of all the worlds. O Allah, send blessings upon our master Muhammad and upon the family of our master Muhammad. O Allah, convey the like of the reward of what we have recited to the presence of the Prophet ﷺ, to all the righteous people, and to those of our deceased and those whom we have intended, O Lord of the worlds. O Allah, make their graves gardens from the gardens of Paradise, and do not make their graves pits from the pits of the Fire. O Allah, grant them comfort in their loneliness, have mercy on their estrangement, illuminate their graves, wash them with water, snow, and hail, accept their good deeds, pardon their sins, and gather us together with them in the Gardens of Bliss. O Allah, do not deprive us of their reward, do not let us go astray after them, and forgive us and them. O Allah, illuminate their graves, make them spacious, do not punish them in their graves, and convey to them our greetings and peace. Our Lord, grant us good in this world and good in the Hereafter, and protect us from the punishment of the Fire. Our Lord, accept from us. Indeed, You alone are the All-Hearing, the All-Knowing. Accept our repentance. Indeed, You alone are the Acceptor of Repentance, the Most Merciful. Āmīn. By Your mercy, O Most Merciful of those who show mercy."

It is forbidden to make Sujūd to a grave or to perform Ṣalāh at a grave of a prophet or a walī seeking blessings or veneration.

عند ولادة الطفل - When a baby is born

There are several recommended (Mustahab) and Sunnah acts to be performed when a baby is born. These practices are rooted in the teachings of the Prophet Muḥammad ﷺ and are aimed at ensuring blessings, protection, and gratitude for the newborn.

1. *Taḥnīk - تحنيك* Chewing a small piece of a sweet substance (preferably dates) and placing a small portion of it in the newborn's mouth. It is recommended that this be done by a righteous person.

The Prophet ﷺ performed Taḥnīk with dates for newborns brought to him (Saḥīḥ Muslim, 2145).

2. *Azān and Iqāma*: Recite the Azān in the newborn's right ear and the Iqāma in the left ear. To ensure the first words the newborn hears are words glorifying Allāh.

Prophet ﷺ recited Azān in the ear of his grandson, Ḥasan ^{رضي الله عنه} (Sunan Abi Dawūd, 5105).

3. *Naming the Baby*: Name the baby on the first day, or by the seventh day if not done earlier.

Names should have good meanings and ideally be related to the names of the Prophets, righteous people, or names containing 'Abd' followed by one of Allāh's names (e. g. , Abdullah, Abdur-Rahman).

The Prophet ﷺ said, "The most beloved names to Allāh are Abdullah and Abdur-Rahman." (Saḥīḥ Muslim, 2132).

4. *Aqiqah - عقيقة* Sacrificing an animal on behalf of the newborn on the seventh day after birth.

For a boy: Two sheep/goats.

For a girl: One sheep/goat.

It is a Sunnah to express gratitude to Allāh and offer charity. The Prophet ﷺ said, "Every child is held in pledge by his Aqiqah." (Sunan Abi Dawūd- 2838).

5. Shaving the Baby's Head: Shave the baby's head on the seventh day and give charity in gold or silver equivalent to the weight of the hair.

It is an act of purification and charity. The Prophet ﷺ instructed Fatima[ؓ] to shave Hasan's[ؓ] head and give charity equal to the weight of the hair in silver (Sunan at-Tirmidhi, 1519).

Distribute charity to the poor and celebrate in moderation, ensuring the focus remains on gratitude to Allāh.

6. Circumcision Khitan- الختان Circumcision is obligatory (Farḍ) for male children, preferably on the seventh day, but can be delayed until maturity if necessary.

It is a sign of purification and part of the fitrah (natural disposition). The Prophet ﷺ said, "Five acts are part of natural disposition (fitrah): circumcision, shaving the pubic hair, trimming the mustache, clipping the nails, and plucking the axillary hair." (Saḥīḥ Muslim, 257).

Offer du'a and congratulations to the parents with words such as:

بَارَكَ اللَّهُ لَكَ فِي الْمَوْهُوبِ، وَشَكَرْتَ الْوَاهِبَ، وَبَلَغَ أَشُدَّهُ، وَرَزَقْتَ بَرَّهُ.

Translation: "May Allāh bless you with this child, may you be grateful to the Giver, may he reach maturity, and may you be granted his righteousness."

وفي الأحاديث

«The reward of deeds depends upon their intentions»-Saḥīḥ Bukhari:1

«Seeking knowledge is an obligation upon every Muslim»-Ibn Majah:224

A Muslim maintains good character and speaks with good manners:

«The best among you are those who have the best character»-Saḥīḥ Bukhari:6035

«A Muslim is the one who avoids harming Muslims with his tongue and hands»-Saḥīḥ Bukhari:10

«Charity does not diminish wealth»-Tirmidhi:2029

«Whoever relieves a believer's distress, Allāh will relieve his distress on the Day of Judgment»- Saḥīḥ Muslim:2699

«He is not a believer who fills his stomach while his neighbor goes hungry»

«He who shows no mercy to the people, Allāh does not show mercy to him»
-Saḥīḥ Muslim:2319

Smoking is harmful; also let us remember below Ḥadīth:

«Whatever intoxicates in large quantities, a small amount of it is also prohibited» -Tirmidhi:1865

The value of good friends and avoiding bad company: «The Example of a good companion (who sits with you) in comparison with a bad one, is like that of the musk seller and the blacksmith's bellows; from the first you would either buy musk or enjoy its good smell while the bellows would either burn your clothes or your house, or you get a bad nasty smell thereof» - Saḥīḥ Bukhari 2101

«لا تزول قدما عبد يوم القيامة حتى يسأل عن خمس: عن عمره فيما أفناه، وعن شبابه فيما أبلاه، وعن ماله من أين اكتسبه وفيما أنفقه، وماذا عمل فيما علم»
- سنن الترمذي ٢٤١٦

Muḥammad Rasūlullāh - محمد رسول الله - ﷺ

Allāh sends both prophets and messengers as bearers of glad tidings and admonitions to their people. Every messenger is also a prophet, but not every prophet is a messenger. The crucial criterion is that a messenger delivers a new divine law (Sharia), whereas a prophet continues an existing divine law.

Allāh has sent over 124,000 prophets to the world, starting from Ādam (A) to Muḥammad ﷺ. Among them are prophets like Nuh (A), Ibrāhīm (A), Mūsa (A), Īsa (A), and Muḥammad ﷺ. They are all messengers of peace, love, and prophets of Islām.

Muḥammad ﷺ is the final prophet and the final messenger sent by Allāh, also known as Ahmed. In the Qur'ān, Allāh states, "And verily, I have sent among every nation (community) at least one messenger and I have sent in every age a revelation."

Furthermore, Allāh affirms in the Qur'ān that no more prophets will be sent to this world. However, before the day of resurrection, the return of Jesus is anticipated and validated in the teachings of Islām. Īsa (A) will judge mankind justly, in accordance with the law of the Qur'ān, for 40 years.

All the prophets were sent to preach the same message—to worship only one God and not to ascribe partners unto Him, emphasizing Islāmic monotheism. The final messenger, Muḥammad ﷺ, was prophesized in the scriptures before the Qur'ān. People of the scriptures are instructed to follow Muḥammad ﷺ upon his advent.

Muḥammad ﷺ has left an indelible mark on those who have studied his biography. He stands as a remarkable leader, organizer, teacher, social reformer, moral guide, political thinker, military genius, administrative colossus, faithful friend, wonderful companion, devoted husband, and loving father—all in one. No other man in history has excelled in all these facets of life as Muḥammad ﷺ did.

He was by far the most remarkable man that ever-set foot on earth. He preached a religion, founded a state, built a nation, laid down a moral code,

initiated numerous social and political reforms, established a dynamic and powerful society to practice and represent his teachings, and completely revolutionized the worlds of human thought and action for all times to come.

Born on 20-Aug-570 AD (12-Rabi Ul Awwal, 53-BH), Muḥammad ﷺ transformed the entire Arabian Peninsula from paganism and idol-worship to the worship of one God. His teachings led to a shift from tribal quarrels and wars to national solidarity and cohesion; from drunkenness and debauchery to sobriety and piety, and from lawlessness and anarchy to disciplined living; from utter moral bankruptcy to highest standards of moral excellence. Human history has never known such a complete transformation of a people or a place before or since. His wafat at the age of around 63 (8-June-632 AD/12-Rabi Ul Awal, 11-AH) marked a complete transformation, unparalleled in human history.

Muḥammad ﷺ provided comprehensive guidance on every aspect of life, from personal hygiene to family care, and from social conduct to achieving ultimate success -all actions rewarded as acts of worship to Allāh. Islām, as taught by him, encompasses all facets of human existence. Islām teaches mankind everything needed in life.

Every Prophet was sent to his own community for their guidance, but Muḥammad ﷺ was sent for all of mankind as a mercy to the world. Before Muḥammad ﷺ, many communities, after the death of their prophets, deviated from their teachings and considered their prophets as incarnations or sons of God, contrary to the actual teachings of the prophets and the Holy Scriptures. This deviation led to the creation of idols and the worship of prophets and angels, which was against the teachings of the Prophets and the Holy Scriptures.

Islām is the final upgrade of the religions of all the prophets and all the divine scriptures.

Year	Key Events in the life of Prophet Muḥammad ﷺ
	<i>While the Persian and Roman empires were reigning, Arabia was in a state of Jāhiliya, marked by polytheism, lawlessness, conflicts, oppression of women, female infanticide, and moral decline, largely overlooked by the rest of the world. However, the Ka'ba remained a central place of worship.</i>
570 CE 53 BH	<i>Abraha's army, accompanied by elephants, attempted to destroy the Ka'ba. Allāh sent flocks of birds (Ababil) that pelted the army with stones, destroying it.</i>
570 CE 53 BH	<i>Birth of Muḥammad ﷺ in Makka on the 12-Rabi' al-Awal. His father, Abdullah ibn Abd al-Muttalib, passed away on a trade trip before his birth.</i>
572 CE 51 BH	<i>Muḥammad ﷺ was entrusted to Halīma[*] for nursing and fostering, as was Arab custom for better health and language. At the time, Halīma had an infant son, Abdullah, and an older daughter, Shayma, who assisted her in caring for the babies.</i>
576 CE 46 BH	<i>Amina[*], the mother of the Muḥammad ﷺ, passed away when he was 6 years old. He was cared for by his grandfather, Abdul Muttalib.</i>
578 CE 45 BH	<i>Abdul Muttalib passed away. Muḥammad ﷺ came under the care of his uncle, Abu Talib.</i>
	<i>The Prophet ﷺ served as a shepherd in his early life.</i>
582 CE 39 BH	<i>Accompanied Abu Tālib on a trade journey to Syria. The Christian monk Bahira recognized signs of prophethood in the young Muḥammad ﷺ through his scriptures.</i>
590 CE 33 BH	<i>Took active interest in the League of the Virtuous (Hilf al Fudul) to help victims of oppression and to protect travelers.</i>
595 CE 28 BH	<i>Travelled to Syria for the second time. Muḥammad ﷺ married Khadīja[*], a merchant widow, at the age of 25.</i>
605 CE 18 BH	<i>Accepted by the people of Makka as Al-Amīn (faithful), he helped rebuild the Ka'ba and resolved a Quraysh dispute over the Black Stone.</i>
610 CE 13 BH	<i>First revelation of the Qur'ān at the Cave of Hira in the month of Ramadān. Angel Gibrīl (A) delivered the first verses of Sūrah Al-Alaq. Preached Islām privately for 3 years.</i>
613 CE 10 BH	<i>Prophet Muḥammad ﷺ began openly preaching Islām. Faced growing opposition and persecution from the Quraysh.</i>

615 CE 08 BH	<i>Commanded Muslims to migrate to Abyssinia for refuge under King Negus. His daughter Fatima al-Zahra was born.</i>
616 CE 07 BH	<i>Boycott of the Prophet ﷺ and his clan (Banu Hāshim) by the Quraysh. The Muslims suffered severe hardships in the Valley of Abu Talib.</i>
619 CE 04 BH	<i>Year of Sorrow: Death of Khadījā and Abu Talib. Ta'if journey: The Prophet ﷺ was rejected and mistreated by the people of Ta'if. However, on the way back many Jinns accepts Islām.</i>
620 CE 03 BH	<i>Al-Isra' wal-Mi'raj: The miraculous Night Journey to Jerusalem and Ascension to the heavens (on Rajab 27). Ṣalāh made obligatory.</i>
621 CE 02 BH	<i>First Pledge of Aqabah: Men from Madīna pledged allegiance to Islām.</i>
622 CE 01 BH	<i>The enemies intensified persecution and plotted to kill the Prophet ﷺ. Second Pledge of Aqabah: A larger group of Muslims from Madīna pledged support. Plans for migration to Madīna began.</i>
622 CE 01 AH	<i>Hijrah: Migration of the Prophet ﷺ and Abu Bakr[ؓ] to Madīna. Establishment of the first Masjid (Quba) and the Constitution of Madīna. Yathrib transforms into Madīnat al-Nabi ﷺ.</i>
624 CE 02 AH	<i>Battle of Badr: The Muslims, unprepared and unexpectedly facing a large Quraysh army, achieved a decisive victory.</i>
625 CE 03 AH	<i>Battle of Uhud: The Muslims faced a setback while defending an attack at Uhud. Prophet Muḥammad ﷺ was injured.</i>
627 CE 05 AH	<i>Battle of the Trench (Khandaq): Muslims defended Madīna against an invasion and a confederate siege.</i>
628 CE 06 AH	<i>Treaty of Hudaibia: A truce between Muslims and Quraish. Letters sent to various kings and leaders inviting them to Islām.</i>
629 CE 07 AH	<i>Conquest of Khaybar: The Muslims gained victory over the Jewish tribes of Khaybar. Amr ibn al-As[ؓ] and Khalid ibn al-Walid[ؓ] embraced Islām.</i>
630 CE 08 AH	<i>Battle of Mu'tah: After his emissary was killed by the Ghassanids, Prophet ﷺ dispatched an army of 3,000 to confront the Byzantines. The Muslims suffered an initial setback as commanders Zayd ibn Haritha[ؓ], Ja'far ibn Abi Tālib[ؓ], and Abdullah ibn Rawaha[ؓ] were martyred. From Madīna, the Prophet ﷺ narrated the battle in real time to the Sahāba when Khalid ibn Walid[ؓ] took command, executed a strategic withdrawal, and earned the title Saifullah.</i>

630 CE 08 AH	<i>Conquest of Makka: The Prophet ﷺ entered Makka peacefully and forgave his enemies. Cleansing of the Ka'ba from idols.</i>
630 CE 08 AH	<i>Battle of Hunayn: After the conquest of Makka, the Muslim army faced a surprise attack by the Hawazin and Thaqif tribes in the valley of Hunayn. Initially, the Muslims were thrown into confusion, but Prophet ﷺ stood firm, rallied his companions, and led a counter-attack that resulted in a decisive victory.</i>
631 CE 09 AH	<i>Year of Delegations: Tribes from across Arabia came to Madīna to embrace Islām.</i>
631 CE 09 AH	<i>Expedition of Tabuk: Prophet ﷺ led an expedition to Tabuk to confront a rumored Byzantine invasion. Upon arrival, the Muslims found no opposing forces, as the Byzantines had reportedly withdrawn. The campaign concluded without combat but demonstrated the Muslims' strength and readiness, leading several local tribes to pledge allegiance to the Prophet ﷺ.</i>
632 CE 10 AH	<i>Farewell Sermon Hajjat al-Wada: With 10,000 Sahāba as witnesses and their lives transformed, Prophet ﷺ delivered his famous Khutba at Arafā and declared the message of Islām is completed.</i>
632 CE 11 AH	<i>Wafat-al-Nabi ﷺ on 12-Rabi' al-Awal. The chamber of Aishāؓ was chosen as his final resting place.</i>

Summarizing the life of Prophet ﷺ is like capturing the vast heavens in a breath. His life was a living guide to Islāmic principles. By studying his Seerah and following his path, we gain wisdom, greater rewards, and ultimate success. The Prophet ﷺ transformed an uncivilized desert society into a great civilization that swiftly overcame the mighty Persian and Roman Empires. Through Islām, both individuals and the community were transformed. Despite early hardships, the Sahāba and Muslims were later honored by Allāh as Khalifas, governors, and rulers of an empire spanning from India and China to Africa and Spain. Muslims led the world for centuries, excelling in education, science, justice, and development. The more we adhere to the principles of Islām, the greater our rewards.

أمهات المؤمنين - Mothers of the Believers

The Mothers of the Believers are the wives of Prophet Muḥammad ﷺ. They are revered figures known for their piety, devotion, and contributions to the early Muslim community. Moreover, their status was elevated to the title of The Ummahāthul Mu'minīn when they were married to Prophet Muḥammad ﷺ:

Khadija bint Khuwaylid رضي الله عنها : Khadija , the first wife of the Prophet ﷺ, shared 25 years of marriage with him. A noble and wealthy woman of Makka, she was known for her intelligence, business skill, and compassion. Twice widowed before marrying the Prophet ﷺ, she provided unwavering support and encouragement to his mission. She initiated the proposal to Muḥammad ﷺ.

When Muḥammad ﷺ received the first revelation from Angel Gibrīl (A) at age 40, she was the first to embrace Islām. Their marriage was marked by love, respect, and loyalty. She stood by him in ease and hardship and remained a devoted wife and mother, honored as “Mother of the Believers.”

Makkan leaders, through Abu Tālib, offered Muḥammad ﷺ leadership, girl of his choice in marriage, and wealth of immense proportions to abandon his message. However, the Prophet ﷺ spurned all these offers and said: «By Allāh, O Uncle! If they were to place the sun in my right hand and the moon in my left hand in return for giving up this matter (Islām), I would never desist until either Allāh makes it triumph or I perish defending it.» Abu Tālib saw his determination and did not press him further.

Eventually, the Quraysh imposed boycott against Banu Hāshim. The Prophet ﷺ, Khadija رضي الله عنها , and others endured three years of extreme hardship in the Valley of Abu Tālib, remaining steadfast in faith despite severe deprivation.

«Verily, you will never leave anything for the sake of Allāh Almighty but that Allāh will replace it with something better for you.» -Musnad Aḥmad

Allāh illustrates the principles of Islām to believers through the example of the Prophet ﷺ. Later in life, Muḥammad ﷺ was granted wealth, which he consistently gave away, and was blessed with successful marriages. Though prophets faced trials, many were granted wealth and multiple wives by Allāh for their resilience and commitment.

Sawdah bint Zam'ah : Prophet Muḥammad ﷺ had only one wife until Khadijah[ؓ] passed away. After her death, he married Sawdah[ؓ], a kind and generous widow who was about 55 years old at the time.

Aisha bint Abi Bakr : Daughter of Abu Bakr[ؓ], Aishah[ؓ] was initially engaged to Jubayr ibn Mut'im, but the engagement was mutually broken off by their families. Her marriage to Prophet ﷺ was proposed by Khawlah bint Hakim[ؓ] and was consummated when she reached marital age. Known for her intelligence and sharpness, Aishah[ؓ] became one of the foremost scholars of Islām.

Hafsa bint Umar : Daughter of Umar ibn al-Khattāb[ؓ]. She was married to the Prophet ﷺ after the death of her first husband, Khunais ibn Hudhafah[ؓ], who died in the Battle of Badr. Hafsa[ؓ] was known for her piety, knowledge, and devotion.

Zaynab bint Khuzayma : Zaynab[ؓ] was a widow who married Prophet ﷺ but passed away just eight months into the marriage. Zaynab[ؓ] was known for her piety and generosity.

Umm Salāma : Also known as Hind bint Abi Umayyah, she was a widow with children when she married Prophet ﷺ. Previously married to Abu Salāma[ؓ], she endured trials, including separation from her family during the migration to Madīna. Known for her wisdom and piety, Umm Salāma[ؓ] an exceptional wife of Muḥammad in her faith and morals.

Zaynab bint Jahsh : Cousin of the Prophet ﷺ, she was first married to Zayd ibn Hārithah . Despite the encouragement from Prophet ﷺ, their marriage faced challenges, and they mutually agreed to divorce—a significant event addressing social norms on adopted children and lineage. This event is documented in the Qurʾān (Sūrah Al-Ahzab), emphasizing the importance of upholding marital agreements and the moral teachings surrounding marriage and divorce in Islām. After her divorce, she was married to the Prophet ﷺ.

Juwayriah bint al-Hārith : A captive from a tribe at war with the Muslims, she was married to the Prophet ﷺ. This marriage served as a diplomatic alliance, honoring her tribe and helping resolve conflicts with Banu al-Mustaliq. Her union with the Prophet ﷺ led to her conversion to Islām, influencing many from her tribe to embrace the faith. This was a significant development and strengthened the Muslim community.

Umm Habibah : Named Ramlah, she embraced Islām and married Ubaydullah ibn Jahsh before her father, Abu Sufyan ibn Harb, accepted Islām. To escape persecution in Makka, she and her husband migrated to Abyssinia. After Ubaydullah's death, the ruler of Abyssinia, Negus, arranged her marriage to Prophet ﷺ.

Safiyya Bint Huyay : A Jewish woman from the Banu Nadir tribe, Safiyya's family settled in Madīna hoping to meet the awaited Prophet as foretold in their scriptures. When Prophet ﷺ arrived, they verified the signs and confirmed Muḥammadﷺ indeed is the awaited prophet. However, many leaders refused Islām due to his Arab origin.

Initially, Banu Nadir maintained friendly relations, but tensions arose as they opposed Islām and conspired with Quraysh and other tribes to attack Madīna and eliminate the Muslims, in the Battle of the Trench. As a result of their treachery, the tribe was expelled from Madīna, while other Jewish communities outside Banu Nadir remained under taxation.

Safiyya was married to Kenana ibn al-Rabi, the treasurer of the Banu Nadir. Safiyya once informed Kenana of a dream she had in which the moon had fallen from the heavens into her lap. Kenana interpreted it as a sign that she would eventually marry Muḥammad ﷺ and struck her in the face, leaving a mark which was still visible when she first met Muḥammad ﷺ. Safiyya was captured during the military campaign. Subsequently, Prophet ﷺ married Safiyyaؓ, thereby granting her protection and honor. Safiyya embraced Islām.

When others commented on her Jewish heritage, the Prophet ﷺ comforted her, advising her to reply: “My father Harun (A) was a prophet, my uncle Mūsa (A) was a prophet, and my husband is a prophet,” highlighting her unique status. Safiyyaؓ lived a life of piety and devotion alongside Prophet Muḥammad ﷺ.

Maimūna Bint al-Hārithؓ : *Maimūna Bint al-Hārithؓ was a widow from the Ansār tribe in Madīna. She was married to the Prophet Muḥammad ﷺ in the year 7 AH, making her the last of his wives. She was known for her gentle and compassionate nature.*

Allāh also blessed Prophet Muḥammad ﷺ with wealth later in life, which he consistently gave away. When money arriving in Madīna, his wives expressed a desire to keep some wealth or maids. The Prophet ﷺ offered them a choice: remain with him in a simple life or part amicably with a generous settlement. They were given the option between a comfortable worldly life or a modest but spiritually fulfilling life. They all opted to remain with the Prophet ﷺ, prioritizing spiritual contentment over worldly riches.

Though permissible to possess Halāl wealth, Prophet ﷺ, chose a minimalistic lifestyle, giving generously in charity. He lived a modest life, prioritizing spiritual and moral values over worldly possessions. Prophet ﷺ left behind only an armor, a sword, his staff, and simple garments.

Ashara Mubasharah - العشرة المبشرة

The Ashara Mubashara refers to the ten companions of the Prophet Muḥammad ﷺ who were promised Paradise during their lifetimes. These ten companions are highly esteemed in Islām.

The Ashara Mubashara are:

Abu Bakr as-Siddiq[ؓ] : The first Caliph and closest companion of the Prophet ﷺ.

Umar ibn al-Khattab[ؓ] : The second Caliph, known for his justice and leadership.

Uthman ibn Affan[ؓ] : The third Caliph, known for compiling the Qur'ān.

Ali ibn Abi Tālib[ؓ] : The fourth Caliph, cousin, and son-in-law of the Prophet ﷺ.

Talha ibn Ubaydullah[ؓ] : A prominent companion and early revert to Islām.

Zubair ibn al-Awam[ؓ] : Another early convert and close companion of the Prophet ﷺ.

Abdur-Rahman ibn Awf[ؓ] : Known for his wealth and generosity.

Sa'd ibn Abi Waqas[ؓ] : Renowned for his military leadership and being one of the earliest converts.

Sa'id ibn Zayd[ؓ] : A steadfast companion and early convert.

Abu Ubaidah ibn al-Jarrah[ؓ] : Known as the "Amin" (trustworthy) of the Ummah and a key military leader.

Several other believers, like Kadīja[ؓ] , Umm Sulaim[ؓ] , and Bilal[ؓ] , are promised Jannah. It is recommended to learn about their lives and reflect on their piety, dedication, and contributions to the community.

التاريخ - History

Reign AH CE	Prophet	Regions
13 BH-11 610-632	Prophet Muḥammad ﷺ	Arabian Peninsula ++ (Hijaz, Najd, Yemen, Bahrain, Oman ++)
Reign AH CE	Rashidun Caliphate	Regions
11 - 13 632 - 634	Abu Bakr al-Siddiq *	Arabian Peninsula, Iraq, parts of Greater Syria
13 - 23 634 - 644	Umar ibn al-Khattāb *	Arabian Peninsula, Levant (Syria, Palestine, Jordan), Egypt, Iraq, Persia (Iran), parts of Central Asia
23 - 35 644 - 656	Uthman ibn Affan *	Expanded further into North Africa, Persia, Afghanistan, and Central Asia
35 - 40 656 - 661	Ali ibn Abi Tālib *	Arabian Peninsula, Iraq, Persia, parts of Syria and Egypt
40 - 41 661 - 661	Hasan ibn Ali * (Brief Rule)	Arabian Peninsula, Iraq, Persia (until peace treaty with Mu'awia)

A Muslim humbles himself, avoids sin, seeks refuge in Allāh from evil, and praises Allāh for His blessings. He pursues knowledge and acts sincerely for Allāh. He regularly prays for guidance to follow the blessed, not the misguided. Muslims commemorate the righteous by giving charity and mentioning their good deeds. Muslims recognize the presence of both good and evil in human history. He learns from the righteous while merely glancing over and snubbing the astray. When witnessing injustice, a Muslim remains vigilant and responds wisely within Islāmic law.

Since 92 BCE, the Romans were in conflict with the powerful Persians. From 224 CE, the Byzantines and the Sassanid Persians vied for dominance. While the Romans were unable to defeat the Persians over centuries, historians are astounded by how, within just six to nine years, Muslim forces swiftly conquered the mighty Persian Empire and Roman Syria. When smaller Muslim armies launched simultaneous campaigns against the two superpowers—the Byzantine and Sassanid Empires—it proved that "victory comes not from numbers, but from Allah."

Reign AH CE	Rule	Territorial Peak
11-41 632-661	Rashidun Caliphate	Hejaz, Arabia, Levant, Mesopotamia, Persia, Egypt, N. Africa, Parts of Central Asia & E. Anatolia
41-132 661-750	Umayyad Caliphate	Peak Land Area: 13 million km ² Arabia, Levant, Mesopotamia, Persia, Caucasus, E. Anatolia, N. Africa, Iberia, Central Asia and Sindh. Mūsa ibn Nusayr Governs N. Africa (698) Qutayba ibn Muslim Governs Central Asia (705) Tariq ibn Ziyad conquers Spain (711) Muḥammad ibn Qasim conquers Sindh (712)
87-843 711-1492	al-Andalus	Tariq ibn Ziyad conquers Spain in 711 and Muslims rule al-Andalus (Spain, Portugal, S. France)
132-923 750-1517	Abbasid Caliphate	Peak Land Area: 6.5 million km ² Arabia, Levant, Mesopotamia, N. Africa, Iberia, Persia, Caucasus, Anatolia, Central and South Asia.
923-1343 1517-1924	Ottoman Caliphate	Peak Land Area: 5.2 million km ² Anatolia, Arabia, Rumelia, Levant, Mesopotamia, Persia, N. Africa, Iberia, Caucasus, Central Asia
1206–1526	Delhi Sultanate	Delhi Sultanate in Northern India
1347-1527	Bahmani Sultanate	Central Deccan Plateau in India. (Karnataka, Andhra Pradesh, parts of Maharashtra)
1490-1574	Deccan Sultanates	Bijapur (1490–1686): Central India Ahmadnagar (1490–1636): Western Deccan Berar (1490-1574): Maharashtra & Madhya Pradesh Bidar (1492-1619): Bidar, N. Karnataka Golconda (1518–1687): Eastern Deccan
1526-1857	Mughal Empire	Peak Land Area: 4 million km ² Afghanistan, Pakistan, India (Except Kerala, Tamilnadu), Nepal, Bangladesh, parts of Ceylon
1724-1948	Hyderabad	Central South India
1761-1799	Kingdom of Mysore	South India. Hyder Ali (1761-1782) & Tipu Sultan (1782-1799)
1510-1659	Saadi	Morocco and Parts of Algeria
1672-1727	Alaouite	Morocco and Parts of Algeria
1501-1736 1736-1796	Safavids & Afsharids	Shia rule of Persia: In 1500, Shah Ismail forced the pragmatic conversion of Muslims of Persia to Shi'a.

During the Middle Ages, when much of Europe was mired in intellectual stagnation, Muslim lands flourished with a vibrant exchange of ideas. Arabic became the lingua franca of science, philosophy, medicine, and literature, as Muslim scholars translated and preserved knowledge. The "Golden Age of Arabic Science," facilitated the transfer of knowledge from East to West, laying the groundwork for the European Renaissance. Arabic's status as a language of learning endured for centuries, influencing academic discourse and intellectual exchange across continents. Islām's legacy remains a testament to the enduring power of faith and justice.

Inspired by Muslim advancements, European colonial conquests began in 1415 CE but brought devastating consequences for the conquered. While Muslim rulers generally preserved local cultures, promoted knowledge and development, and maintained order, European powers used divide-and-rule tactics to exploit and plunder resources. For Muslims, slavery functioned like a prison system, but European colonizers redefined it, brutally enslaving Africans and Indians. Under Muslim rule, nations generally flourished—India, for example, experienced a golden era, contributing a quarter of the world's GDP. In contrast, European colonialism left its colonies in Asia, Africa, and elsewhere impoverished and ravaged after a century of exploitation.

In 1765, European colonialists fostered the rise of Wahhabism in Najd to divide and weaken the Muslim community, enabling their divide-and-rule strategy to control Muslim lands. While European colonialism officially ended between the 1940s and 1990s, with most colonies gaining independence by the 1970s, its effects persist to this day. Rather than engaging with it, the Ummah should unite around the core values of Islām and leave debates to the scholars.

Societal corruption often leads to oppressive rulers. People benefit and nations thrive under just and wise rulers. The Ummah attains Izza when both rulers and people uphold principles of Islām.

"Muslims are like one body of a person; if the eye is sore, the whole body aches, and if the head aches, the whole body aches." -Sahih Muslim

Imām Abū Ḥanīfa[ؒ]

[80–150 AH / 699–767 CE]

Born in Kūfa, and his resting place is in Baghdad. The Maḏ'hab of Imām Abū Ḥanīfa[ؒ] is followed across South Asia, Central Asia, Turkey, and beyond. Known as al-Imām al-A'ẓam, he excelled in reasoning (ra'y) and analogy (qiyās) while remaining deeply rooted in Qur'ān and Sunnah. He studied under Ḥammād ibn Abī Sulaymān[ؒ] and benefited from the كبار التابعين. His school was preserved by his leading students, Abū Yūsuf[ؒ] and Muḥammad al-Shaybani[ؒ].

Imām Mālīk ibn Anas[ؒ]

[93–179 AH / 711–795 CE]

Born and raised in Madīna, and his resting place is in Jannat al-Baqī. The Maḏ'hab of Imām Mālīk[ؒ] is followed across North Africa, West Africa and parts of Arabia. Known as the Imām of Dār al-Hijra, he authored al-Muwaṭṭa', among the earliest compilations of ḥadīth and fiqh. He studied under great scholars such as Nāfi[ؒ] and Rabī'ah al-Ra'y. Among his most famous students was Imām al-Shāfiī[ؒ]. He was known for his احترام for the ḥadīth of the Prophet ﷺ, teaching only in a state of wuḍū'.

Imām Muḥammad ibn Idris al-Shāfiī[ؒ]

[150–204 AH / 767–820 CE]

«A scholar from Quraysh will fill the earth with knowledge»

According to scholars such as Imām Aḥmad ibn Ḥanbal[ؒ], this ḥadīth is viewed as a prophecy and as an answer to the duā of the Prophet Muḥammad ﷺ, referring to Imām al-Shāfiī[ؒ].

Born in Gaza, raised in Makka, and his resting place is in Cairo. He memorized the Qur'ān at age seven and the Muwaṭṭa' of Imām Mālīk[ؒ] by ten. At fifteen, due to his brilliance, he was authorized to issue fatwā (legal verdicts) by his teacher Muslim ibn Khalid al-Zanjī[ؒ]. He later studied in Madīna under Imām Mālīk[ؒ] and traveled to Yemen, Baghdad, and Egypt. The Maḏ'hab of Imām al-Shāfiī[ؒ] is widely spread across East Africa, Southeast Asia, parts of the Arabian Peninsula and other regions worldwide.

His work al-Risāla is regarded as the first systematic treatise on uṣūl al-fiqh. Imām Ahmad ibn Hanbal[ؒ], who had memorized a million ḥadīth, said, "If I cannot find an answer to a question, I refer to the opinion of Imām al-Shāfi[ؒ]".

Imām Aḥmad ibn Ḥanbal[ؒ]

[164–241 AH / 780–855 CE]

Born in Baghdad, and his resting place is in Baghdad. The Maḍ'hab of Imām Ḥanbal[ؒ] spread in parts of the Arabian Peninsula and beyond. He was a leading muḥaddith, who memorized one million ḥadīth. He traveled extensively in search of knowledge, studying under Imām al-Shāfi[ؒ] among others. He is renowned for his steadfastness during the Miḥnah, where he was imprisoned and severely tested yet remained firm upon the عقيدة of Ahl al-Sunnah.

Why follow a Maḍ'hab?

A Maḍ'hab is an established legal school that provides a structured method for deriving and applying Islamic rulings in worship, conduct, and legal matters. Following a Maḍ'hab ensures adherence to the Qur'ān and Sunnah through a reliable and disciplined methodology. They learned from the Sahāba and Tābi'ūn, codifying rulings from the Qur'ān and Sunnah.

The four Imāms agreed on the fundamentals of religion, differing only in subsidiary legal issues due to variations in interpreting evidence. For example, in Qur'ān 2:228, the word qurū' may mean menstruation or purity: Abu Hanifā[ؒ] interpreted it as menstruation, while al-Shāfi[ؒ] interpreted it as periods of purity, leading to different rulings on the waiting period ('iddah). Differences also stem from the Sunnah: the Prophet ﷺ performed du'ā' al-Qunūt during times of calamity, and according to al-Shāfi[ؒ], Qunūt in Fajr is a regular Sunnah, supported by the ḥadīth of Anas[ؓ].

Ijtihād-deriving rulings directly from the Qur'ān and Ḥadīth-is confined to scholars of the highest rank (mujtahid muṭlaq). It requires comprehensive mastery of the Qur'ān, and its legal dimensions, principles of tafsīr and contexts; extensive command of the Sunnah together with the sciences of ḥadīth authentication, reconciliation, and preference (tarjīh); full

proficiency in classical Arabic and its linguistic disciplines; and deep grounding in uṣūl al-fiqh, including the hierarchy of legal evidences, ijmā' (consensus) and qiyās (analogy). It further demands sound legal intuition (fiqh al-nafs), awareness of scholarly and juristic positions (ikhtilāf), and personal integrity marked by piety and intellectual independence. Such qualifications are exceedingly rare.

Muslims follow one of the four Maḍ'habs, as deriving rulings directly from the Qur'ān and Ḥadīth is beyond the capacity of most people. The general public has always relied on qualified scholars, a practice that began with the Sahaba. Al-Dahlāwī states that this practice affirms the permissibility of Taqlīd.

A student asked Ahmad[ؒ]: "If a man memorizes one hundred thousand ḥadīths, is he a jurist?" He replied, "No." He asked, "Then two hundred thousand?" He replied, "No." He asked, "Then three hundred thousand?" He replied, "No." He asked, "Then four hundred thousand?" At this, he gestured with his hand—a silent acknowledgment. Abu Ya'la al-Farra said: "The apparent meaning of this statement is that one is not considered qualified for ijtihād without possessing such extensive knowledge of aḥādīth." This serves as a strict, precautionary benchmark, indicating that only at such a level of mastery can independent legal reasoning begin. Classical scholars stipulated that eligibility for ijtihād requires comprehensive mastery of the Qur'ān and such extensive command of aḥādīth and their sciences.

Early ḥadīth scholars preserved only a fraction of what they memorized; for example, Imām Bukhārī[ؒ] memorized over 600,000 aḥādīth, while his Ṣaḥīḥ contains only about 7500. Abandoning the Maḍ'habs often leads to errors. Great scholars such as Imām Bukhārī[ؒ], Imām Muslim[ؒ], Abu Dawūd[ؒ] operated within these established legal methodologies and did not oppose them. They did not advocate forming a new Maḍ'hab, and no fifth Maḍ'hab of comparable authority has been preserved. Sharīa was systematically codified and preserved within the four established Maḍ'habs. Early scholars unanimously agreed that following one of the four Maḍ'habs is the most reliable path to the Sunnah.

Below are key reasons why a non-Muḥaddith may not derive the Sunnah correctly by directly applying a Ḥadīth:

- The Prophet ﷺ permitted variation in certain rulings.*
- Some rulings were specific to the Prophet ﷺ.*
- Certain rulings applied to specific people or situations, such as wartime, and may lead to crime if misapplied to civilians.*
- Many rulings were finalized in stages. Cherry-picking Ḥadīth or verses can lead to errors and intermediate rulings.*
- Our imāms had closer proximity to the Prophet ﷺ and mastered extensive aḥādīth with golden chains.*

A muḥtadi' breeds disdain for Islāmic tradition as a prelude to deviation from the Maḡ'hab, branding acts of worship ḥarām without proof, though all rulings require authentic evidence. Islām is divine, balanced, and noble, preserved by the Imāms.

If not dedicated to advanced study, remain grounded in the fundamentals and the essential acts of ibāda detailed by our imāms. Leave complex disputes to qualified scholars, for Iblis casts doubts and prevents one from worshipping Allāh. Seek Allāh's guidance and remain united upon the message: La ilāha illallāh, Muḥammadur Rasūlullāh.

﴿And hold firmly to the rope of Allāh all together and do not become divided﴾ -Qur'ān (3:103)

Differences may arise among you, but ﴿Do not dispute and [thus] lose courage and become weakened; and be patient﴾ -Qur'ān (8:46)

Tajweed - التجويد

﴿وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا﴾

﴿and recite the Qur'ān with measured recitation﴾ -Qur'ān (73:4)

Tajweed means "to improve" by applying precise pronunciation and articulation rules, ensuring the correct recitation. It preserves the meaning and beauty of the Qur'ān.

1. Makharij — Articulation Points — مَخَارِجُ الحُرُوفِ

Arabic letters originate from **five main areas**:

1.1 The Five Main Regions المَخَارِجُ الخمسة الرئيسية

① **Oral Cavity — الجَوْفُ** : The hollow space of the mouth and throat, produces the 3 elongated Madd letters:

Letter	Sound Description
ا (Alif)	Open mouth — long 'aa' vowel sound
و (Wāw)	Rounded lips — long 'oo' vowel sound
ي (Yā)	Spread lips — long 'ee' vowel sound

② **Throat — الحَلْقُ** : Three zones within the throat:

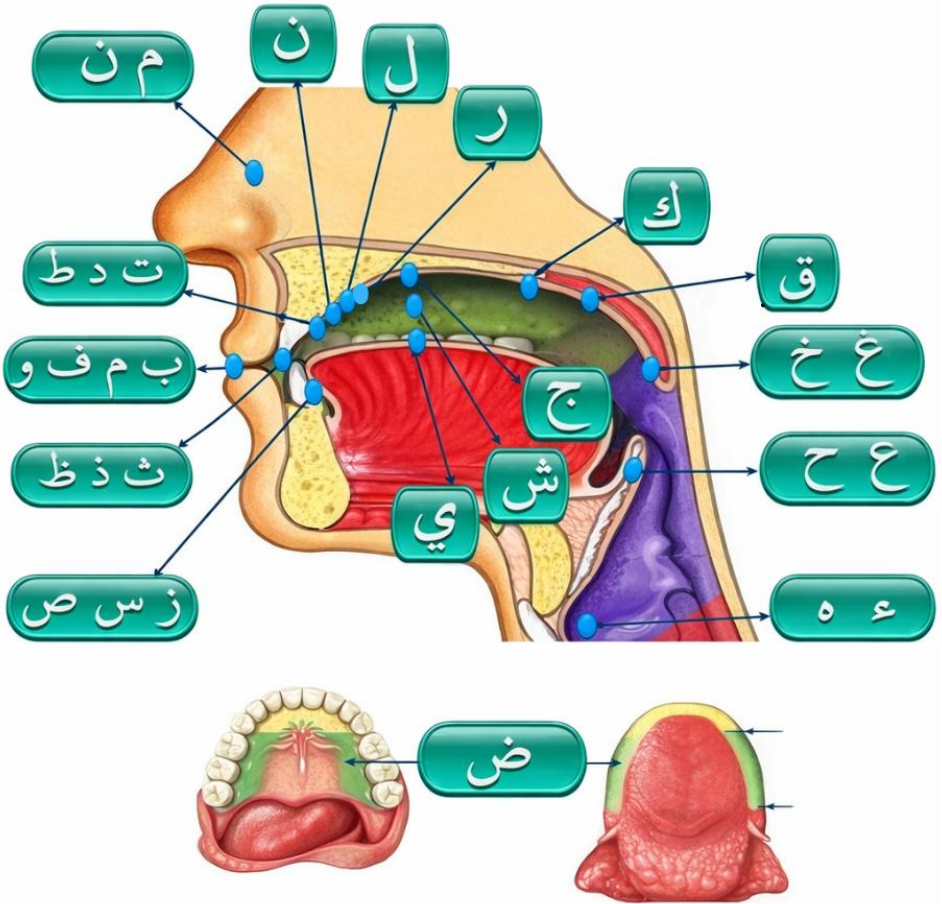
Zone	Letters
Deep - أقصى الحلق	ء (Hamzah) — glottal stop هـ (Hā) — soft 'h'
Middle - الحلق الأوسط	ح (Hā) — deep breathy 'h' ع ('Ayn) — deep voiced sound
Upper - أدنى الحلق	خ (Khā) — guttural 'kh' غ (Ghayn) — voiced 'gh'

③ **Tongue — اللِّسَانُ** : The tongue has multiple contact points with the palate, teeth, and gums, producing most Arabic letters.

④ **Lips — الشِّفَتَانِ** : Lips form sounds by meeting each other or touching the upper teeth:

Letter	Lip Position
م (Mīm) ، ب (Bā)	Both lips meet
ف (Fā)	Inner lower lip touches upper front teeth
و (Wāw — consonant)	Lips round but do not fully meet

⑤ **Nasal Passage — الخيشوم** : Used exclusively for Ghunnah (nasal resonance) in ن (Nūn) and م (Mīm) when they carry Ghunnah.



1.2 Letter-by-Letter Makharij Table جدول المخارج

The table below lists all 28 Arabic letters with their articulation point and approximate English sound equivalent.

Harf	Name	Articulation Point	English Equivalent
أ	Alif/ Hamzah	Deep throat (glottal stop)	Like the catch in 'uh-oh'.
ب	Bā	Both lips meet	B as in 'but'
ت	Tā	Tongue tip touches upper front teeth	T as in 'tap'
ث	Tsā	Tongue tip between upper & lower front teeth	Th as in 'think'
ج	Jīm	Middle tongue touches hard palate	J as in 'jam'
ح	Hā	Middle of throat — breathy	No English equivalent (deep 'h')
خ	Khā	Upper throat — voiced friction	Ch as in German 'Bach'
د	Dāl	Tongue tip touches upper front teeth	light D as in 'dāl'
ذ	Dhāl (ḏ)	Tongue tip between upper & lower teeth. Sounds light za	Th as in 'this'
ر	Rā	Tongue tip near alveolar ridge	Rolled R (as in Spanish 'pero')
ز	Zāy	Tongue tip between the incisors. Sounds heavy Za	Z as in 'zoo'
س	Sīn	Tongue tip between the incisors.	S as in 'sun'
ش	Shīn	Middle tongue near hard palate	Sh as in 'ship'
ص	Ṣād	Tongue tip between the incisors. (heavy/full)	Heavy S as in 'saw'
ض	Ḍād	Side(s) of tongue against upper molars	No English equivalent (heavy 'Do')
ط	Ṭā	Tongue tip near upper front teeth (heavy/full)	Heavy 'Tho'
ظ	Ẓā	Tongue tip between upper and lower front teeth (heavy/full)	Heavy Th as in 'the' (heavy)
ع	'Ayn	Middle of throat — constricted voiced	No English equivalent (deep voiced)

غ	Ghayn	Upper throat — voiced	French Gh as in 'rouge'
ف	Fā	Inner lower lip touches upper front teeth	F as in 'fan'
ق	Qāf	Root of tongue touches soft palate	Deep K (as in 'Qatar')
ك	Kāf	Back of tongue touches soft palate	K as in 'king'
ل	Lām	Tongue tip touches upper gum ridge	L as in 'lamp'
م	Mīm	Both lips meet (nasal resonance)	M as in 'moon'
ن	Nūn	Tongue tip touches upper gum ridge	N as in 'nest'
ه	Hā	Deep throat	H as in 'house'
و	Wāw	Lips (Bilabial) - also a Madd letter if preceded by a Fat'ha	W as in 'water'
ي	Yā	Middle tongue near hard palate- also a Madd letter if preceded by a Kasra	Y as in 'yes'

1.3 Special Pronunciation Notes ملاحظات خاصة

Key Points

Allāh (الله): The 'Ll' in Allāh is pronounced with the tongue tip touching the upper molars (not the teeth) — a heavy, majestic 'L'.

Hamzah (ء): A glottal stop — the same sound as the pause in 'uh-oh'. Produced by briefly blocking airflow at the vocal cords.

Rā (ر): Articulated from the tip of the tongue near the upper gum line, with a slight rolling effect.

Ḍād (ض): Unique to Arabic — produced by pressing the side(s) of the tongue against the upper molars. NOT the tongue tip touching the front teeth.

Qāf (ق): Produced at the back of the tongue touching the soft palate — heavier and further back than English 'K'.

2. Sifaat — Characteristics of Letters — صِفَاتِ الحُرُوفِ

Sifaat are the inherent qualities of each letter that define how it sounds — beyond just where it is produced. They determine whether a letter is whispered or voiced, strong or soft, heavy or light.

2.1 Permanent Characteristics — صفات لازمة

These characteristics are fixed and always remain with the letter:

Characteristic	Description & Letters
هَمْس — Whispering (حُرُوف الهمس)	Soft, airy sound: breath flows while producing the letter. Letters: ف ح ث ه ش خ ص س ك ت
جَهْر — Voiced	Strong sound: breath is held back, voice resonates fully. Letters: All letters except the 10 Hams letters
شِدَّة — Strength (Shiddah)	Full stoppage of sound and airflow — full consonantal closure. Letters: أ ج د ق ط ب ك ت (mnemonic: أُجْدُ قَطُّ بَكْتُ)
رَخَاوَة — Softness (Rakhāwah)	Continuous sound — Articulated softly. Letters: ث ذ خ غ ظ ف ز ش و س ص ح ه ع ي
تَوَسُّط — Middle (Tawassut)	Between complete stop and complete flow. Letters: ل ن (mnemonic: لِنَ عُمَرُ ع م ر)

2.2 Temporary Characteristics — صفات عرضية

These qualities are context-dependent — they change based on the letter's position or the letters surrounding it.

Tafkheem — تفخيم (Heaviness / Full-Mouth Sound)

A full, deep resonance produced with the back of the mouth raised. Applies to:

Seven permanently heavy letters (always): ص ض ط ظ غ خ ق

(Mnemonic: حُصَّ صَغُطٍ قِطُّ)

Rā (ر) — conditionally heavy (see Chapter 6).

Lām (ل) in the name Allāh — conditionally heavy (see Chapter 6).

Tarqeeq — ترقيق (Lightness / Thin Sound)

A thin, forward sound with the tongue flat in the mouth. All letters that are not permanently heavy are light (Raqīq), including Rā and Lām in Allāh in certain conditions.

Qalqalah — قلقله (Echo / Bounce)

A slight echoing bounce in five specific letters (covered in Chapter 5).

Ghunnah — غنة (Nasalisation)

A nasal resonance produced through the nasal passage — applies to ن (Nūn) and م (Mīm) in various conditions throughout Tajweed rules.

3. Noon & Meem Sākinah — أحكام النون والميم الساكنتين

When Noon (ن) or Meem (م) carry a Sukoon (◌ْ), or when Tanween (◌ً) appears at the end of a word, specific rules apply depending on the letter that follows.

3.1 Noon Sākinah & Tanween والتنوين الساكنة

Scope: These four rules apply to ن (Noon with Sukoon) AND Tanween (◌ً).

① Izhār — إظهار (Clear Pronunciation)

When ن or Tanween is followed by one of the six throat letters, the Noon is pronounced clearly and distinctly — no nasal blending.

Detail	Description
Izhār Letters	ء ه ع ح غ خ (all six throat letters)
Reason	These letters come from the throat — they are far from Noon's articulation point, preventing natural merging.
Example	ه → 'min hādin' (Noon clearly pronounced before ه) مِنْ هَادٍ
Example	ء → 'adhābun alīm' (Tanween clear before ء) عَذَابٌ أَلِيمٌ

② Idghām — إدغام (Assimilation / Merging)

When ن or Tanween is followed by one of the six Idghām letters, the Noon sound merges into (is absorbed by) the following letter. The two letters blend into one emphasised sound.

Detail	Description
Idghām letters	ي ر م ل و ن (mnemonic: يَرْمَلُون)

With Ghunnah (Nasal sound): Letters ي و م ن

📖 مِنْ يَعْمَلْ → min ya'mal → Noon merges into Yā with nasal sound

📖 مِنْ مَاءٍ → min māin → Noon merges into Mīm with nasal sound

Without Ghunnah (Clean merge): Letters ر ل

📖 مِنْ رَبِّ → min rabbi → Noon absorbed into Rā — clean, no nasality

📖 مِنْ لَيْلِهِ → min laylihi → Noon absorbed into Lām — clean, no nasality

⚠️ **Note:** Important: Idghām only applies when the Noon Sākinah or Tanween is at the END of a word and the following Idghām letter is in a separate word. However, within a single word, as in: (بُنْيَان، قِنُون، الدُّنْيَا) — Noon is pronounced clearly.

③ Ikhfā' — إخفاء (Concealment)

When ُ or Tanween is followed by one of 15 specific letters, the Noon is neither fully pronounced (as in Izhār) nor completely merged (as in Idghām). Instead, it is hidden — held lightly in the nasal passage with a soft Ghunnah.

Detail	Description
15 Ikhfā' letters	ت ث ج د ذ ز س ش ص ض ط ظ ف ق ك
Tip	All letters NOT in Izhār, Idghām, or Iqlab lists → they are Ikhfā' letters
Example	مِنْ قَبْلِ → 'min qabli' — Noon hidden softly before ق
Example	مِنْ شَرِّ → 'min sharri' — Noon concealed before ش
Example	أَنْتُمْ → 'antum' — Noon concealed before ت

④ Iqlab — إقلاب (Substitution)

When ُ or Tanween is followed exclusively by ب (Bā), the Noon converts into a Mīm sound and is pronounced with Ghunnah.

Detail	Description
Trigger letter	ب (Bā) only
What happens	Noon → Mīm sound (pronounced nasally with lips closed)
Example	مِنْ بَعْدِ → pronounced as مِمَّ بَعْدِ 'mim ba'd'
Example	سَمِيعٌ بَصِيرٌ → Tanween converts to Mīm before Bā

3.2 Meem Sākinah Rules أحكام الميم الساكنة

When Mīm (م) carries a Sukoon, three rules apply depending on the following letter.

① Iẓhār — إظهار (Lip Clarity)

When م is followed by any letter other than ب or م, the Mīm is pronounced clearly with no blending.

📖 وَهُمْ فِيهَا → wa hum fihā → Mīm clearly pronounced before ف

📖 لَهُمْ أَجْرٌ → lahum ajrun → Mīm clearly pronounced before أ

② Idghām — إدغام (Lip Assimilation)

When م is followed by another م (Mīm), the two merge into one elongated Mīm with Ghunnah.

📖 وَمَنْ مَاتَ → wa man māta → Two Mīms merge into one elongated Mīm

③ Ikhfā' — إخفاء شفوي (Lip Concealment)

When م is followed by ب (Bā), the Mīm is concealed with Ghunnah, and the lips are softly held together.

📖 يَعْتَصِمُ بِاللَّهِ → ya'taṣim billāh → Mīm concealed before Bā with Ghunnah

⚠ Common Mistakes

Be careful with Mīm before فَ (Fā) and وَ (Wāw) — these are often mispronounced.

Before فَ: some students accidentally nasalise the Mīm — keep it clear (Iẓhār). (وَهُمْ فِيهَا)

Before وَ: Mīm is also clear — do not confuse with Idghām. (وَهُمْ وَاقِفُونَ)

4. Madd — Elongation — أَحْكَامُ الْمَدِّ

Madd (المد) refers to the extension of a vowel sound beyond its natural length. The three Madd letters are ا (Alif), و (Wāw), and ي (Yā). Elongation is measured in beats (حركات — Harakāt), where 1 beat ≈ the length of one short vowel.

4.1 Madd Ṭabī'ī — مَدٌّ طَبِيعِي (Natural Madd)

The foundational Madd — 2 beats in length. Occurs when a Madd letter follows its corresponding vowel, with no Hamzah or Sukoon immediately after.

Condition	Example
ا after Faṭḥah (اَ)	قَالَ 'Qāla' — Alif elongates naturally [2 beats]
و after Ḍamma (وِ)	يَقُولُ 'Yaqūlu' — Wāw elongates naturally [2 beats]
ي after Kasrah (يِ)	رَحِيمٌ 'Rahīm' — Yā elongates naturally [2 beats]

4.2 Madd Far'ī — مَدَّ فَرْعِي (Secondary Madd)

Secondary Madds are extensions beyond 2 beats, triggered by Hamzah or Sukoon after the Madd letter. The table below summarises all types:

Type	Beats	Condition	Example
Madd Munfaṣil مَدَّ مُنْفَصِل Separated Madd	4–5	Madd letter at end of one word, Hamzah starts next word	يَا أَيُّهَا 'Yā ayyuhā'
Madd Muttaṣil مَدَّ مُتَّصِل Connected Madd	4–5	Madd letter and Hamzah in the SAME word	السَّمَاء 'As-samā'
Madd 'Āriḍ مَدَّ عَارِض Temporary Madd	2/4/6	Madd letter before a letter with Sukoon at a pause point	العالمين 'Al-'ālamīn' (when stopping)
Madd Lāzim مَدَّ لَازِم Obligatory Madd	6	Madd letter followed by a permanent Sukoon (Shaddah) in the same word	الضَّالِّينَ 'Aḍ-ḍāllīn'
Madd Badal مَدَّ بَدَل Substitution Madd	2	Hamzah followed by a Madd letter in the same word (Hamzah originally where the Madd letter is)	آمَنُوا 'Āmanū'
Madd Leen مَدَّ لَيْن Softness Madd	2–6	و or ي with Sukoon after a Faṭḥah — only elongated when stopping	خَوْفٍ 'Khawf' بَيْتٍ 'Bayt'

Key Rules to Remember

Madd Lāzim (Obligatory, 6 beats) is the longest Madd — it is never reduced. Madd Muttaṣil (4–5 beats) must always be lengthened — it cannot be read as 2 beats.

Madd Munfaṣil (4–5 beats) is most common — found in nearly every verse.

Madd 'Āriḍ — the reader may choose 2, 4, or 6 beats when stopping at verse end.

5. Qalqalah — Echoing Sound — قَلْقَلَة

Qalqalah is a slight echoing bounce or vibration produced after certain letters when they carry a Sukoon (◌ْ). The sound should be clear and crisp — not exaggerated.

5.1 Qalqalah Letters حروف القلقلة

The five Qalqalah letters: ق ط ب ج د

Mnemonic: قُطْبُ جَدَّ (Quṭubu Jadd) — easy to remember.

All five are strong, voiced consonants that naturally produce a bounce when stopped.

5.2 Types of Qalqalah أنواع القلقلة

Type	Description & Example
Minor (Ṣughrā) — الصغرى	Letter has Sukoon within the word — soft bounce. Example: يَجْعَلُ 'yaj'alu' — soft bounce on جْ
Medium (Wuṣṭā) — الوسطى	Stopping on a Sākin letter at the end of a word — moderate bounce. Example: وَقَدْ خَابَ 'waqad khāba' — moderate bounce on دْ
Major (Kubrā) — الكبرى	Stopping on a letter with Shaddah (◌ّ) at the end — strong pronounced bounce. Example: الْحَقّ 'al-Ḥaqq' — strong bounce on قّ

5.3 Rules for Pronouncing Qalqalah

Rules

1. Sukoon is required: Qalqalah only when the letter carries Sukoon — not when it has a vowel.
2. Pause after the Letter: A brief pause allows the echoing sound to be clear.
3. Echoing Sound: The letter is pronounced with a slight bounce, making the sound crisp but not exaggerated.

6. Rules of Lām and Rā — أحكام اللام والراء

6.1 Rā (ر) — Tafkheem & Tarqeeq تَفْخِيمٌ وَتَرْقِيقٌ الراء

Rā is unique because it shifts between heavy (Tafkheem) and light (Tarqeeq) depending on its vowel and context.

Tafkheem — Heavy Rā (تَفْخِيمٌ)

Rā is heavy (full-mouthed) in the following cases:

Condition	Example
Rā has Fathāh (رَ)	رَحْمَةً — R with Fathāh → heavy
Rā has Ḍammah (رِ)	رُزِقُوا — الرُّوحُ — قُرْآن — R with Ḍammah → heavy
Rā has Sukoon, preceded by Fathāh or Ḍammah	مَرْحَبًا — Sākin Rā after Fathāh → heavy
Rā has Sukoon, preceded by Kasrah that is NOT original	إِرْجِعْ — connecting Kasrah (not inherent) → heavy
A silent "R" followed by an emphatic consonant in the same word (a letter of isti'lā' ط, ق, ص)	قِرْطَاسٍ — مِرْصَادًا — فِرْقَةٍ

Tarqeeq — Light Rā (تَرْقِيقٌ)

Rā is light (thin-sounded) in the following cases:

Condition	Example
Rā has Kasrah (رِ)	رِزْقًا — R with Kasrah → light
Rā has Sukoon, preceded by an original Kasrah	مِرْيَةٍ — inherent Kasrah before Sākin Rā → light
Rā has Sukoon, preceded by Yā of Madd (ي)	حَيَّرَ — قَدِيرٌ — بَشِيرٌ — Yā Madd before Sākin Rā → light

6.2 Lām (ل) in the Name Allāh - لام لفظ الجلالة

The Lām in the name الله (Allāh) changes between heavy and light based on the preceding vowel.

Condition	Example
Preceded by Fathāh or Ḍammah → Heavy Lām	وَنَصْرٌ مِّنَ اللَّهِ — heavy 'L'

Preceded by Kasrah → Light Lām	بِاللَّهِ 'billāh' — light 'L'
At the start of a sentence (Basmalah) → Light Lām	بِسْمِ اللَّهِ — light 'L' (Kasrah of بِ is on a different word)

7. Waqf & Ibtidā' — Stopping & Resuming — الوقف والابتداء

Waqf (الوقف) is the act of stopping recitation at a point in the text. Ibtidā' (الابتداء) is the act of resuming recitation after a stop. Both are governed by rules to preserve meaning.

7.1 Types of Waqf أنواع الوقف

Type & Symbol	Description & Example
Waqf Lāzim (م) — Compulsory Stop	Must stop here — continuing without a breath would distort the meaning. Ex: إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ (م) → Must stop at يَسْمَعُونَ to avoid implying the dead also hear.
Waqf Jā'iz (ج) — Permitted Stop	Stopping or continuing — both are acceptable. Example: إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (ج) — may stop or continue.
Waqf Mustahabb (قلى) — Recommended Stop	Stopping is preferred, but continuing is permissible. Symbol: قلى (قلى = preferable to stop)
Waqf Mamnu' (لا) — Forbidden Stop	Stopping here changes or distorts the meaning — forbidden. Example: فَلَا تَقْهَرْ (لا) وَأَمَّا السَّائِلَ — must NOT stop at تَقْهَرْ
Waqf Murakhkhaṣ (ص) — Allowed for length	Verse is long — permitted to stop for breath, but continuing is better. Symbol: ص (صلى)

7.2 Ibtidā' — Correct Resumption الابتداء الصحيح

After stopping, the reader must resume from a point that preserves the meaning of the verse.


Important Rule: Always resume from a complete, meaningful phrase.

Wrong start: لَا إِلَهَ — alone means 'There is no god' (incomplete — implies denial of God!)

Correct start: لَا إِلَهَ إِلَّا اللَّهُ — 'There is no god but Allāh' (complete)

If mid-verse, go back a few words to begin from a meaningful phrase.

7.3 Sakt — سَكَّتْ (Brief Pause Without Breath)

Sakt is a very brief, silent pause — shorter than a full stop — during which the reciter holds their breath. It enhances clarity and rhythm without breaking the flow.

Detail	Description
Purpose	Separates two words or phrases to prevent misreading while maintaining breath
Key difference from Waqf	In Waqf the reciter may take a breath. In Sakt, no breath is taken.
Example 1	قُلْ هُوَ اللَّهُ أَحَدٌ — a Sakt (brief pause) after أَحَدٌ before the next verse
Example 2	رَاقٍ وَمَنْ سَرَّاقٍ (Qur'ān 75:27) — Sakt between مَنْ and رَاقٍ (symbol: س)
Example 3	رَانَ وَبَلَ سَرَّانَ (Qur'ān 83:14) — Sakt between بَلَ and رَانَ

 **Note:** The Mushaf marks Sakt positions with a small س symbol. Four positions of Sakt are agreed upon in the Ḥafṣ recitation style.

8. Common Tajweed Mistakes — أخطاء التجويد الشائعة

Tajweed mistakes are classified into two categories based on severity.

8.1 Lahn Jalī — اللَّحْنُ الْجَلِيّ (Clear / Major Mistakes)

These are serious errors that change the pronunciation of letters or vowels in a way that alters the meaning of the Qur'ānic text. They are sinful and must be corrected.

Error Type	Example
Substituting letters	Reading ز instead of ذ in الَّذِينَ
Wrong vowel on a word	Correct: أَنْعَمْتَ (an'amta), Wrong: أُنْعَمْتُ (an'amtu)
Adding or dropping a letter	Omitting Hamzah, or adding a vowel where there is none
Incorrect Madd length	Shortening an Obligatory Madd (Lāzim) — 6 beats cannot be reduced

Solution: Master the Makharij and Sifaat — correct articulation points eliminate most letter substitution errors.

8.2 Lahn Khafī — اللَّحْنُ الْخَفِيُّ (Hidden / Subtle Mistakes)

These are subtle errors that do not change meaning but affect the beauty, correctness, and completeness of recitation. They are disliked and should be corrected.

Error Type	Example
Incorrect Ikhfā'	Fully pronouncing Noon before an Ikhfā' letter — e.g. مِنْ شَرٍّ
Incorrect Ghunnah	Applying Ghunnah where it is absent, or omitting it where required
Imprecise Madd lengths	Shortening Madd Munfaṣil or Muttaṣil from 4–5 beats to 2
Weak Qalqalah	Not producing the echo on Qalqalah letters when they have Sukoon
Ignoring Tawkheem / Tarqeeq	Reading all letters with the same weight — not differentiating heavy from light

Practical Tips — نصائح عملية

1. Best Practices for Self-Study

- **Listen & Repeat:** by following expert Qaris.
- **Slow & Steady:** Master small portions with proper pronunciation.
- **Record & Compare:** Identify mistakes by recording your recitation.

2. Resources for Further Learning

- **Books:** *Al-Jazariyyah* (by Ibn al-Jazari), *Tuhfatul Atfal* (by Al-Jamzuri)
- Join Tajweed classes: A **Qualified** teacher helps correct mistakes, ensures **correct articulation** and **application of rules**.



Consistent practice improves recitation. Every Muslim is obligated to avoid Lahn Jalī in their recitation. Tajweed is a lifelong journey that brings reward and spiritual growth.

Prophet ﷺ said: "The one who recites the Qur'ān skillfully will be with the noble, dutiful angels; and the one who recites with difficulty will have a double reward." — Ṣaḥīḥ al-Bukhārī & Muslim

Arabic Grammar - النحو

1. Arabic Alphabet الحُرُوف

Arabic has **28 letters**, all consonants, and is written **right to left**. Each letter takes a different form depending on its position in a word.

Letter	Isolated	Initial	Medial	Final	Connects?
Alif ا	ا	ا	ا	ا	Right only
Ba ب	ب	ب	ب	ب	Both sides
Ta ت	ت	ت	ت	ت	Both sides
Jim ج	ج	ج	ج	ج	Both sides
Dal د	د	د	د	د	Right only
Ra ر	ر	ر	ر	ر	Right only
Sin س	س	س	س	س	Both sides
Ayn ع	ع	ع	ع	ع	Both sides
Fa ف	ف	ف	ف	ف	Both sides
Mim م	م	م	م	م	Both sides
Nun ن	ن	ن	ن	ن	Both sides
Lam ل	ل	ل	ل	ل	Both sides
Waw و	و	و	و	و	Right only
Ya ي	ي	ي	ي	ي	Both sides



Note: 6 letters (Alif, Dal, Dhāl, Ra, Zay, Waw) connect only to the RIGHT — they never join the following letter. All others connect on both sides.

1.1 Sun & Moon Letters حروف شمسية وقمرية

When the definite article **ال** (al-) precedes a noun, the Lam is either pronounced or silent:

- Moon Letters (قمرية): Lam is pronounced. **القَمَر** = al-qamar (the moon)
- Sun Letters (شمسية): Lam is silent; first letter of noun doubles. **الشَّمْس** = ash-shams (the sun)

2. Vowels حَرَكَات

Arabic script normally omits short vowels. They appear as small marks above/below letters in the writings.

Mark	Name	Sound	Example
َ	Fat'ḥa (ا)	Short 'a' — as in 'cat'	كَتَبَ
ِ	Kasra (اِ)	Short 'i' — as in 'sit'	كِتَاب
ُ	Damma (اُ)	Short 'u' — as in 'put'	كُتُب
ْ	Sukūn (اْ)	No vowel (consonant stop)	يَكْتُب
ّ	Shaddah (اّ)	Doubles the consonant	عَلَّمَ

2.1 Long Vowels

Letter	Name	Sound	Example
ا	Alif	Long 'ā' — as in 'father'	كِتَاب (kitāb) — book
ي	Ya	Long 'ī' — as in 'see'	كَبِير (kabīr) — big
و	Waw	Long 'ū' — as in 'food'	نُور (nūr) — light

2.2 Tanwīn — Indefinite Endings تَنْوِين

Tanwīn adds an 'n' sound on a noun, usually indicating that it is indefinite.

Mark	Name	Sound	Example
ً	Tanwīn Fath	"an"	كِتَابًا — a book (acc.)
ٍ	Tanwīn Kasr	"in"	كِتَابٍ — a book (gen.)
ٌ	Tanwīn Damm	"un"	كِتَابٌ — a book (nom.)

3. Nouns الْأَسْمَاء

Every Arabic noun has three grammatical properties: Gender, Number, and Case.

3.1 Gender الْجِنْس

Gender	Arabic	Clue / Ending	Example
Masculine	مُذَكَّر	No special ending (default)	قَلَم (qalam) — pen
Feminine	مُؤَنَّث	Ends in ة (Ta Marbūta)	مَدْرَسَةٌ (madrasa) - school
Feminine	مُؤَنَّث	Naturally female	أُم (umm) — mother

3.2 Number العدد

Form	Rule	Arabic	Meaning
Singular (مُفْرَد)	Base form	طَالِبٌ	Student (male)
Dual (مُتَنِي)	Add تَانِ / يْنِ	طَالِبَانِ	Two students
Sound Masc. Plural (جَمْعُ مُذَكَّرِ السَّالِمِ)	Add تُونَ / يْنَ	طَالِبُونَ	Students (males)
Sound Fem. Plural (جَمْعُ مُؤَنَّثِ السَّالِمِ)	Replace تَات → ة	طَالِبَات	Students (females)
Broken Plural (جَمْعُ التَّكْسِيرِ)	Internal vowel change	كُتُب (pl. of كِتَاب)	Books

 **Broken Plural:** Like English “man → men,” Arabic broken plurals change internal vowels. These must be memorised individually.
Example: كِتَاب → كُتُب | بَيْت → بُيُوت | وَلَد → أَوْلَاد

3.3 Grammatical Case الإِعْرَاب

The ending of a noun changes to show its role in the sentence. There are three cases, with occasional signs as below:

Case	Arabic	Sign (Def.)	End Sign (Indef.)	Primary Role
Nominative	مَرْفُوع	◌Damma	◌Tanwīn Damm	Subject
Accusative	مَنْصُوب	◌Fat’ha	◌Tanwīn Fath	Direct Object
Genitive	مَجْرُور	◌Kasra	◌Tanwīn Kasr	After Prepositions

Nominative: رَأَيْتُ الْوَلَدَ مُجْتَهِدًا — The boy is hardworking. (Subject → Damma)

Usage: **Subject** of a sentence (فَاعِل / مُبْتَدَأ), usually predicate of a nominal sentence (خَبَر), and after subject of كَانَ.

Accusative: رَأَيْتُ الْوَلَدَ — I saw the boy. (Object → Fat’ha)

Usage: Direct **object** of a verb (مَفْعُول بِهِ), after certain particles like (إِنَّ), or to indicate adverbs.

Genitive: ذَهَبْتُ إِلَى الْمَسْجِدِ — I went to the mosque. (After إِلَى → Kasra)

Usage: Used after **prepositions** (حُرُوفِ الْجَر) or in **possessive constructions** (المُضَاف إِلَيْهِ).

4. Pronouns الضَّمَايِر

Arabic pronouns match the gender and number of their referent, and include a dual form (exactly two people) absent in English.

4.1 Personal Pronouns

Person	Arabic	Meaning
1st Singular	أَنَا	I
1st Plural	نَحْنُ	We
2nd Masc. Sing.	أَنْتَ	You (male)
2nd Fem. Sing.	أَنْتِ	You (female)
2nd Dual	أَنْتُمَا	You two
2nd Masc. Plural	أَنْتُمْ	You (males)
2nd Fem. Plural	أَنْتُنَّ	You (females)
3rd Masc. Sing.	هُوَ	He
3rd Fem. Sing.	هِيَ	She
3rd Dual	هُمَا	They (two)
3rd Masc. Plural	هُمْ	They (males)
3rd Fem. Plural	هُنَّ	They (females)

4.2 Possessive (Attached) Pronouns

These are **suffixes** attached directly to the noun (never placed before it). The suffixes agree with the **owner**, not the thing owned.

Suffix	Meaning	Example (كِتَاب)	Meaning
ـِي	My	كِتَابِي	My book
ـِكَ	Your (m.)	كِتَابُكَ	Your book (m.)
ـِكِ	Your (f.)	كِتَابُكِ	Your book (f.)
ـُهُ	His	كِتَابُهُ	His book
ـِهَا	Her	كِتَابُهَا	Her book
ـِنَا	Our	كِتَابُنَا	Our book
ـُهُمْ	Their (m.)	كِتَابُهُمْ	Their book (m.)
ـُهُنَّ	Their (f.)	كِتَابُهُنَّ	Their book (f.)

5. Verbs الأَفْعَال

Arabic verbs are built on **three-letter roots** (جذر). Every verb — and most nouns — derives from such a root. Root ك ت ب (k-t-b = writing): كَتَبَ wrote, كِتَاب book, كَاتِب writer, مَكْتَبَة library.

5.1 Main Tenses

Tense	Arabic	Pattern	Ex: (k-t-b)	Meaning
Past	مَاضِي	فَعَلَ	كَتَبَ	He wrote
Present/Imperfect	مُضَارِع	يَفْعَلُ	يَكْتُبُ	He writes / is writing
Imperative	أَمْر	أَفْعُلْ	اكْتُبْ	Write!
Future	مُسْتَقْبَل	سَيَفْعَلُ	سَيَكْتُبُ	He will write

5.2 Past Tense الْمَاضِي

Formed by adding **suffixes** to the base pattern فَعَلَ:

Person	Pattern	Pronoun	Meaning
3rd P. Masc. Sing.	فَعَلَ	هُوَ	He did
3rd Masc. Dual	فَعَلَا	هُمَا	They (2m.) did
3rd Masc. Plural	فَعَلُوا	هُمْ	They (m.) did
3rd Fem. Sing.	فَعَلَتْ	هِيَ	She did
3rd Fem. Dual	فَعَلَتَا	هُمَا	They (2f.) did
3rd Fem. Plural	فَعَلْنَ	هُنَّ	They (f.) did
2nd Masc. Sing.	فَعَلْتَ	أَنْتَ	You (m.) did
2nd Dual	فَعَلْتُمَا	أَنْتُمَا	You two did
2nd Masc. Plural	فَعَلْتُمْ	أَنْتُمْ	You (m.) did
2nd Fem. Sing.	فَعَلْتِ	أَنْتِ	You (f.) did
2nd Fem. Plural	فَعَلْتُنَّ	أَنْتُنَّ	You (f.) did
1st Singular	فَعَلْتُ	أَنَا	I did
1st Plural	فَعَلْنَا	نَحْنُ	We did



Example with كَتَبَ (to write): هُوَ كَتَبَ He wrote | هِيَ كَتَبَتْ She wrote | أَنَا كَتَبْتُ I wrote | نَحْنُ كَتَبْنَا We wrote

5.3 Present Tense الْمَضَارِع

Formed by adding **prefixes** (and sometimes suffixes). The four prefix letters **ت، ي، ن، أ** are remembered as **أَنْيُتْ**:

Person	Pattern	Pronoun	Meaning
3rd Masc. Sing.	يَفْعَلُ	هُوَ	He does
3rd Fem. Sing.	تَفْعَلُ	هِيَ	She does
3rd Masc. Dual	يَفْعَلَانِ	هُمَا	They (2m.) do
3rd Fem. Dual	تَفْعَلَانِ	هُمَا	They (2f.) do
3rd Masc. Plural	يَفْعَلُونَ	هُمْ	They (m.) do
3rd Fem. Plural	يَفْعَلْنَ	هُنَّ	They (f.) do
2nd Masc. Sing.	تَفْعَلُ	أَنْتَ	You (m.) do
2nd Fem. Sing.	تَفْعَلِينَ	أَنْتِ	You (f.) do
2nd Dual	تَفْعَلَانِ	أَنْتُمَا	You two do
2nd Masc. Plural	تَفْعَلُونَ	أَنْتُمْ	You (m.) do
2nd Fem. Plural	تَفْعَلْنَ	أَنْتُنَّ	You (f.) do
1st Singular	أَفْعَلُ	أَنَا	I do
1st Plural	نَفْعَلُ	نَحْنُ	We do

5.4 Imperative الْأَمْر

Remove the prefix (**ت / ي**) from the present tense form. Used only for 2nd person.

Person	Pattern	Pronoun	Example (Write!)
2nd Masc. Sing. /You	افْعَلْ	أَنْتَ	اَكْتُبْ
2nd Fem. Sing. /You	افْعَلِي	أَنْتِ	اَكْتُبِي
2nd Dual/ You Two	افْعَلَا	أَنْتُمَا	اَكْتُبَا
2nd Masc. Plural /You (plural males)	افْعَلُوا	أَنْتُمْ	اَكْتُبُوا
2nd Fem. Plural / You (pl. females)	افْعَلْنَ	أَنْتُنَّ	اَكْتُبْنَ

5.5 The Ten Verb Forms الأَوْزَان

Each form modifies the root meaning in a predictable way. Learning these patterns unlocks thousands of words.

Form	Pattern	Example	Meaning / Function
I	فَعَلَ / يَفْعُلُ / فَعَالَهُ	كَتَبَ	Basic root meaning — He wrote
II	فَعَّلَ / يُفَعِّلُ / تَفْعِيلًا	عَلَّمَ	Intensify / causative — He taught
III	فَاعَلَ / يُفَاعِلُ / مُفَاعَلَةً	قَاتَلَ	Mutual action — He fought (with s.o.)
IV	أَفْعَلَ / يُفْعِلُ / إِفْعَالًا	أَكْرَمَ	Causative — He honored
V	تَفَعَّلَ / يَتَفَعَّلُ / تَفَعُّلاً	تَعَلَّمَ	Reflexive of II — He learned
VI	تَفَاعَلَ / يَتَفَاعَلُ / تَفَاعُلًا	تَشَارَكَ	Reflexive of III — They shared
VII	انْفَعَلَ / يَنْفَعِلُ / انْفِعَالًا	انْكَسَرَ	Passive result — It broke
VIII	اِفْتَعَلَ / يِفْتَعِلُ / اِفْتِعَالًا	اجْتَمَعَ	Self-directed — They gathered
IX	اِفْعَلَّ / يِفْعَلُّ / اِفْعِلَالًا	احْمَرَّ	Color / state — It became red
X	اسْتَفْعَلَ / يَسْتَفْعِلُ / اسْتِفْعَالًا	اسْتَغْفَرَ	To seek / consider — He sought forgiveness

5.6 Verbal Noun الْمَصْدَر

The verbal noun (Masdar) equals the English gerund or infinitive. It can serve as subject or object of a sentence.

Verb	V.Noun	Meaning	Example
كَتَبَ - to write	كِتَابَةٌ	Writing	الْكِتَابَةُ مُفِيدَةٌ — Writing is beneficial
دَرَسَ - to study	دِرَاسَةٌ	Studying	أُحِبُّ الدَّرَاسَةَ — I love studying
قَرَأَ - to read	قِرَاءَةٌ	Reading	الْقِرَاءَةُ تُفِيدُ الْعِلْلَ — Reading benefits the mind

Summary Table:

Form	Pattern	Ex Verb	Meaning
Past Tense - الماضي	فَعَلَ	كَتَبَ	He wrote
Present Tense - المضارع	يَفْعُلُ	يَكْتُبُ	He writes
Imperative - الأمر	اِفْعَلْ	اَكْتُبْ	Write!
Verbal Noun - المصدر	فِعْلٌ	كِتَابَةٌ	Writing

6. Definiteness التَّعْرِيف

Arabic marks definiteness (**the**) with the prefix **ال** (al-), and indefiniteness (**a/an**) with Tanwīn endings. There is no separate word for “a/an.”

Indefinite	Meaning	Definite	Meaning	Note
كِتَابٌ	A book	الْكِتَابُ	The book	Moon letter — Lam heard
شَمْسٌ	A sun	الشَّمْسُ	The sun	Sun letter — Lam silent, Shīn doubled
وَلَدٌ	A boy	الْوَلَدُ	The boy	Moon letter
طَالِبٌ	A student	الطَّالِبُ	The student	Sun letter — Tā doubled

 **Rule:** In a nominal sentence, the subject (مُبْتَدَأٌ) is usually definite, and the predicate (خَبَرٌ) is usually indefinite. Example: الْكِتَابُ مُفِيدٌ — The book is useful.

7. Sentence Types أَنْوَاعُ

7.1 Nominal Sentence جُمْلَةٌ اِسْمِيَّةٌ

Starts with a noun or pronoun. Has two parts: **Subject** (مُبْتَدَأٌ) + **Predicate** (خَبَرٌ). Both are nominative. No “to be” verb in the present tense.

Part	Arabic	Role	Case
Subject (مُبْتَدَأٌ)	الطَّالِبُ	Topic of sentence	Nominative
Predicate (خَبَرٌ)	مُجْتَهِدٌ	Info about topic	Nominative

Examples: الطَّالِبُ مُجْتَهِدٌ (The student is hardworking)

- أَنَا طَالِبٌ (I am a student)
- الْمَدِينَةُ جَمِيلَةٌ (The city is beautiful)

7.2 Verbal Sentence جُمْلَةٌ فِعْلِيَّةٌ

Starts with a verb. Word order: **Verb** → **Subject** → **Object**. The verb before the subject agrees only in **gender**, not number.

Examples: يَكْتُبُ الطَّالِبُ الدَّرْسَ (The student writes the lesson)

- فَتَحَ الْمُعَلِّمُ الْكِتَابَ (The teacher opened the book)

8. Negation النَّفْي

Type	Particle	Example	Meaning
Nominal (present)	لَيْسَ	لَيْسَ الطَّالِبُ كَسُولًا	The student is not lazy.
Verbal (past)	لَمْ + مضارع	لَمْ يَكْتُبْ	He did not write.
Verbal (present)	لَا	لَا يَكْتُبُ الْآنَ	He is not writing now.
Verbal (future)	لَنْ + مضارع	لَنْ يَكْتُبَ	He will not write.

9. Prepositions حُرُوفُ الْجَزْ

Every noun following a preposition takes the **Genitive case** (Kasra or Tanwīn Kasr if indefinite).

Arabic	Meaning	Example	Translation
فِي	In	فِي الْمَدْرَسَةِ	In the school
عَلَى	On	عَلَى الطَّاوِلَةِ	On the table
مِنْ	From	مِنْ الْبَيْتِ	From the house
إِلَى	To	إِلَى الْمَسْجِدِ	To the mosque
عَنْ	About	عَنْ الدَّرْسِ	About the lesson
بِـ	With / by	بِالْقَلَمِ	With the pen
لِـ	For / of	لِلطَّالِبِ	For the student
كَـ	Like / as	كَالْأَسَدِ	Like a lion

10. Adjectives الصِّفَات

Adjectives follow the noun and must agree in **four** ways: gender, number, definiteness, and case.

10.1 Agreement

Noun	Adj. Agreement	Arabic	Meaning
Indefinite Masc. Sing.	Indef. Masc. Sing.	كِتَابٌ كَبِيرٌ	A big book
Definite Masc. Sing.	Def. Masc. Sing.	الْكِتَابُ الْكَبِيرُ	The big book
Indefinite Fem. Sing.	Indef. Fem. Sing.	مَدْرَسَةٌ كَبِيرَةٌ	A big school
Definite Fem. Sing.	Def. Fem. Sing.	الْمَدْرَسَةُ الْكَبِيرَةُ	The big school

Noun	Adj. Agreement	Arabic	Meaning
Plural (non-human)	Fem. Singular adj.	كُتُبٌ كَبِيرَةٌ	Big books
Sound Masc. Plural	Sound Masc. Plural	الطُّلَّابُ الْمُجْتَهِدُونَ	The hardworking students

 **Non-human Plural Rule:** Non-human plurals (objects, animals) always take a FEMININE SINGULAR adjective. E.g., الْكُتُبُ الْمُفِيدَةُ — the useful books.

10.2 Comparative & Superlative

Both are formed on the pattern أَفْعَل (af'al). Context determines whether “more” or “most” is meant.

Adjective	Arabic	Comparative / Superlative	Arabic
Big	كَبِيرٌ	Bigger / Biggest	أَكْبَرُ
Small	صَغِيرٌ	Smaller / Smallest	أَصْغَرُ
Beautiful	جَمِيلٌ	More / Most beautiful	أَجْمَلُ
Near	قَرِيبٌ	Nearer / Nearest	أَقْرَبُ
Far	بَعِيدٌ	Farther / Farthest	أَبْعَدُ

هَذَا الْكِتَابُ أَكْبَرُ مِنْ ذَلِكَ — This book is bigger than that one.

Acquiring a language requires learning grammar and building vocabulary through regular reading, listening, speaking, and writing. Mastering core grammar provides a strong foundation. Regular practice in vocabulary, sentence formation, root patterns, and reading develops fluency.

راتب الحداد - Rātīb al-Haddād

Rātīb al-Haddad is a collection of Qur'ānic verses, zikr, and prophetic traditions compiled by the esteemed Yemeni scholar Imām Abdullah bin Alawi al-Haddad^{رحمته}. It is recited for spiritual protection, blessings, and fostering a strong connection with Allāh. Traditionally recited daily, often before or after Isha prayer, it can be recited at other times as well.

إِلَى حَضْرَةِ نَبِيِّنَا الْمُصْطَفَى مُحَمَّدٍ ﷺ، الْفَاتِحَةَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ○ الرَّحْمَنُ الرَّحِيمِ ○
مَالِكِ يَوْمِ الدِّينِ ○ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ○ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ○
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ○ آمِينَ

الم ○ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِلْمُتَّقِينَ ○ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ
وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ○ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا
أُنْزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ○ أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ
هُمُ الْمُفْلِحُونَ ○

وَاللَّهُمَّ إِلَهَ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ○

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا
فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ
وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ
وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ○

لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ وَاِنْ تُبْذَوْا مَا فِيْ اَنْفُسِكُمْ اَوْ تُخْفَوْهُ
يَحَاسِبْكُمْ بِهِ اللّٰهُ ۖ فَيَغْفِرْ لِمَنْ يَّشَآءُ وَيُعَذِّبْ مَنْ يَّشَآءُ ۗ وَاللّٰهُ عَلَىٰ كُلِّ شَيْءٍ
قَدِيْرٌ ۝ اٰمَنَ الرَّسُوْلُ بِمَا اُنْزِلَ اِلَيْهِ مِنْ رَّبِّهِ وَالْمُؤْمِنُوْنَ ۚ كُلٌّ اٰمَنَ بِاللّٰهِ
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِنْ رُّسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا
غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيْرُ ۝ لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ
وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا اِنْ نَسِيْنَا اَوْ اَخْطَاْنَا ۗ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا
اِصْرًا كَمَا حَمَلْتَهُ عَلٰى الَّذِيْنَ مِنْ قَبْلِنَا ۗ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ
عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا ۚ اَنْتَ مَوْلَانَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِيْنَ ۝

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيْتُ، وَهُوَ عَلَىٰ
كُلِّ شَيْءٍ قَدِيْرٌ - ٣

سُبْحَانَ اللّٰهِ، وَالْحَمْدُ لِلّٰهِ، وَلَا اِلٰهَ اِلَّا اللّٰهُ، وَاللّٰهُ اَكْبَرُ - ٣

سُبْحَانَ اللّٰهِ وَبِحَمْدِهِ، سُبْحَانَ اللّٰهِ الْعَظِيْمِ - ٣

رَبَّنَا اغْفِرْ لَنَا وَتُبْ عَلَيْنَا اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمُ - ٣

اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ، اللّٰهُمَّ صَلِّ عَلَيْهِ وَسَلِّمْ - ٣

اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ - ٣

بِسْمِ اللّٰهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْاَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيْعُ

الْعَلِيْمُ - ٣

رَضِيْنَا بِاللّٰهِ رَبًّا، وَبِالْاِسْلَامِ دِيْنًا، وَبِمُحَمَّدٍ نَبِيًّا - ٣

بِسْمِ اللّٰهِ، الْحَمْدُ لِلّٰهِ، الْخَيْرُ وَالشَّرُّ بِمَشِيَّتِ اللّٰهِ - ٣

أَمَّنَا بِاللَّهِ وَالْيَوْمِ الْآخِرِ، تُبْنَا إِلَى اللَّهِ بَاطِنًا وَظَاهِر - ٣

يَا رَبَّنَا، وَاعْفُ عَنَّا، وَامْحُ الَّذِي كَانَ مِنَّا - ٣

يَا ذَا الْجَلَالِ وَالْإِكْرَامِ، أَمِثْنَا عَلَى دِينِ الْإِسْلَام - ٧

يَا قَوِيَّ يَا مَتِينُ اكْفِ شَرَّ الظَّالِمِينَ - ٣

أَصْلَحَ اللَّهُ أُمُورَ الْمُسْلِمِينَ، صَرَفَ اللَّهُ شَرَّ الْمُؤْذِينَ - ٣

يَا عَلِيُّ، يَا كَبِيرُ، يَا عَلِيمُ، يَا قَدِيرُ، يَا سَمِيعُ، يَا بَصِيرُ، يَا لَطِيفُ، يَا خَبِيرُ - ٣

يَا فَارِجَ الْهَمِّ، وَيَا كَاشِفَ الْغَمِّ، يَا مَنْ لِعَبْدِهِ يَغْفِرُ وَيَرْحَمُ - ٣

أَسْتَغْفِرُ اللَّهَ رَبَّ الْبَرَايَا، وَنَسْتَغْفِرُ اللَّهَ مِنَ الْخَطَايَا - ٤

فَاعْلَمْ أَنَّهُ: لَا إِلَهَ إِلَّا اللَّهُ - ٥٠

لَا إِلَهَ إِلَّا اللَّهُ، مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ، شَرَّفَ وَكَرَّمَ وَمَجَّدَ وَعَظَّمَ، وَرَضِيَ اللَّهُ
تَعَالَى عَنْ أَهْلِ بَيْتِهِ الطَّيِّبِينَ الطَّاهِرِينَ، وَأَصْحَابِهِ الْأَكْرَمِينَ، وَأَزْوَاجِهِ
الطَّاهِرَاتِ أُمَّهَاتِ الْمُؤْمِنِينَ، وَالتَّابِعِينَ لَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ، وَعَنَّا مَعَهُمْ
وَفِيهِمْ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

بسم الله الرحمن الرحيم

قُلْ هُوَ اللَّهُ أَحَدٌ ○ اللَّهُ الصَّمَدُ ○ لَمْ يَلِدْ وَلَمْ يُولَدْ ○ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

○ - ٣

بسم الله الرحمن الرحيم

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ○ مِنْ شَرِّ مَا خَلَقَ ○ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ○ وَمِنْ
شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ○ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ○

بسم الله الرحمن الرحيم

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ○ مَلِكِ النَّاسِ ○ إِلَهِ النَّاسِ ○ مِنْ شَرِّ الْوَسْوَاسِ
الْخَنَّاسِ ○ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ○ مِنَ الْجِنَّةِ وَالنَّاسِ ○

لِسَيِّدِنَا الْفَقِيهِ الْمَقْدَمِ الشَّيْخِ مُحَمَّدِ بْنِ عَلِيٍّ بَا عَلَوِيٍّ، وَأُصُولِهِ وَفُرُوعِهِ، وَكَافَّةِ
سَادَاتِنَا آلِ بَا عَلَوِيٍّ، إِنَّ اللَّهَ يُعْلِي دَرَجَاتِهِمْ، وَيَنْفَعُنَا بِهِمْ، وَيَعْلُمُهُمْ، وَأَسْرَارِهِمْ،
وَأَنْوَارِهِمْ، وَبَرَكَاتِهِمْ، فِي الدِّينِ وَالْدُنْيَا وَالْآخِرَةِ. الْفَاتِحَةُ

ثُمَّ إِلَى حَضْرَةِ أَرْوَاحِ جَمِيعِ سَادَاتِنَا الصُّوفِيَّةِ، أَيَنْمَا كَانُوا وَحَلَّتْ أَرْوَاحُهُمْ، بِأَنَّ
اللَّهَ يُعْلِي دَرَجَاتِهِمْ، وَيَنْفَعُنَا بِهِمْ، وَيَعْلُمُهُمْ، وَأَسْرَارِهِمْ، وَيُلْحِقُنَا بِهِمْ فِي لُطْفٍ
وَحَيْرٍ وَعَافِيَةٍ. الْفَاتِحَةُ

لِصَاحِبِ الرَّائِبِ الْكَبِيرِ، الْقُطْبِ الشَّهِيرِ، الْحَبِيبِ عَبْدِ اللَّهِ بْنِ عَلَوِيِّ الْحَدَّادِ بَا
عَلَوِيٍّ، وَأُصُولِهِ وَفُرُوعِهِ، بِأَنَّ اللَّهَ يُعْلِي دَرَجَاتِهِمْ فِي الْجَنَّةِ. الْفَاتِحَةُ

لِكَافَّةِ عِبَادِ اللَّهِ الصَّالِحِينَ، وَلِوَالِدَيْنَا، وَلِكَافَّةِ الْمُسْلِمِينَ، إِنَّ اللَّهَ يَغْفِرُ لَهُمْ،
وَيَرْحَمُهُمْ، وَيُسْكِنُهُمْ فِي الْجَنَّةِ، وَيُصْلِحُ أُمُورَ الْمُسْلِمِينَ، وَيَكْفِيهِمْ شَرَّ الْمُؤْذِنِ،
وَيَتَقَبَّلُ مِنَّا وَمِنْكُمْ، وَيَرْزُقُنَا وَإِبَاكُمْ حُسْنَ الْخَاتِمَةِ عِنْدَ الْمَوْتِ فِي حَيْرٍ وَلُطْفٍ
وَعَافِيَةٍ. وَإِلَى حَضْرَةِ النَّبِيِّ سَيِّدِنَا مُحَمَّدٍ ﷺ. الْفَاتِحَةُ

الدُّعَاءُ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، حَمْدًا يُؤَافِي نِعَمَهُ وَيُكَافِي مَزِيدَهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى رَسُولِكَ سَيِّدِنَا مُحَمَّدٍ، وَآلِهِ، وَأَهْلِ بَيْتِهِ، وَصَحْبِهِ أَجْمَعِينَ. اللَّهُمَّ إِنَّا نَسْأَلُكَ بِحَقِّ الْفَاتِحَةِ الْمُعْظَمَةِ، وَالسَّبْعِ الْمَثَانِي، أَنْ تَفْتَحَ لَنَا كُلَّ خَيْرٍ، وَأَنْ تَتَفَضَّلَ عَلَيْنَا بِكُلِّ خَيْرٍ، وَأَنْ تَجْعَلَنَا مِنْ أَهْلِ الْخَيْرِ، وَأَنْ تُعَامِلَنَا يَا مَوْلَانَا مُعَامَلَتَكَ لِأَهْلِ الْخَيْرِ، وَأَنْ تَحْفَظَنَا فِي أَدْيَانِنَا، وَأَنْفُسِنَا، وَأَوْلَادِنَا، وَأَهْلِينَا، وَأَصْحَابِنَا، مِنْ كُلِّ مُحَنَةٍ، وَفِتْنَةٍ، وَبُؤْسٍ، وَضَيْرٍ. إِنَّكَ وَلِيُّ كُلِّ خَيْرٍ، وَمُتَفَضِّلٌ بِكُلِّ خَيْرٍ، وَمُعْطٍ لِكُلِّ خَيْرٍ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ ○

اللَّهُمَّ إِنَّا نَسْأَلُكَ رِضَاكَ وَالْجَنَّةَ، وَنَعُوذُ بِكَ مِنْ سُخْطِكَ وَالنَّارِ - ٣ -

يَا عَالِمَ السِّرِّ مِّنَّا، لَا تَهْتِكِ السِّرَّ عَنَّا، وَعَافِنَا وَاعْفُ عَنَّا، وَكُنْ لَنَا حَيْثُ كُنَّا - ٣ -

يَا رَبِّ هَبْنِي لَنَا مِنْ أَمْرِنَا رَشَدًا، وَاجْعَلْ مَعُونَتَكَ الْحُسْنَى لَنَا مَدَدًا - ٣ -

يَا حَيُّ يَا قَيُّوْمُ، أَحْيِ الْقُلُوبَ تَحْيَى، وَأَصْلِحْ لَنَا الْأَعْمَالَ فِي الدِّينِ وَالْدُنْيَا - ٣ -

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ١٠ -

>=====<

الاسماء الحسنی - The Beautiful Names of Allāh

بسم الله الرحمن الرحيم			
اللهم إني أسألك واتوسل اليك واتوجه إليك واتضرع إليك بأسمائك الحسنی يا :			
الله Allāh	رحمن The Most Gracious	رحيم The Most Merciful	ملك The King
قدوس The Pure	سلام The Source of Peace	مؤمن The Guardian of Faith	مهيمن The Preserver
عزیز The Almighty	جبار The Compeller	متكبر The Supreme	خالق The Creator
بارء The Evolver	مصور The Fashioner	غفار The Constant Forgiver	قهار The All-Subduer
وهاب The Supreme Giver	رزاق The Provider	فتاح The Supreme Solver	عليم The All-Knowing
قابض The Withholder	باسط The Extender	خافض The Abaser	رافع The Exalter
معز The Honorer	مذل The Dishonorer	سميع The All-Hearing	بصير The All-Seeing
حكم The All-Wise Judge	عدل The Just	لطيف The Subtle One	خبير The All-Aware
حليم The Most Forbearing	عظيم The Magnificent	غفور The Great Forgiver	شكور The Most Grateful
علي The Most High	كبير The Most Great	حفيظ The Preserver	مقيت The Sustainer
حسيب The Reckoner	جليل The Majestic	كريم The Most Generous	رقيب The Watchful
مجيب The Responsive One	واسع The All-Encompassing	حكيم The Most Wise	ودود The Most Loving

حق The Ultimate Truth	شهيد The Ever Witness	باعث The Resurrector	مجيد The Glorious
ولي The Protector	متين The Firm One	قوي The All-Strong	وكيل The Trustee
معيد The Restorer	مبدئ The Originator	محصي The All-Accounter	حميد The Praiseworthy
قيوم The Sustainer	حي The Ever-Living	مमित The Creator Of Death	محي The Giver of Life
احد The Indivisible, One	واحد The One	ماجد The Noble	واجد The Perceiver
مقدم The Expediter	مقتدر Creator of All Power	قادر The Omnipotent	صمد The Self-Sufficient
ظاهر The Manifest	آخر The Last	اول The First	مؤخر The Delayer
بر The Source of All Good	متعالي The Self-Exalted	والي The Sole Governor	باطن The Hidden
رؤوف The Most Kind	عفو The Pardoner	منتقم The Avenger	تواب The Acceptor of Repentance
جامع The Gatherer	مقسط The Just One	ذو الجلال والإكرام The Lord of Glory and Honor	مالك الملك Master of Kingdom
ضار The Distresser	مانع The Withholder	مغني The Enricher	غني The Self-Sufficient
بديع The Incomparable One	هادي The Guide	نور The Light	نافع The Propitious
صبور The Patient	رشيد The Infallible Guide	وارث The Inheritor	باقي The Ever-Surviving
الذي لم يلد ولم يولد ولم يكن له كفوا احد			

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. الَّذِي أَنْعَمَ عَلَيْنَا وَهَدَانَا إِلَى دِينِ الْإِسْلَامِ. اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ. اللَّهُمَّ إِنَّا نَسْأَلُكَ بِحَقِّ أَسْمَائِكَ الْحُسْنَى وَشَرَفِهَا وَكَرَامَتِهَا وَنُورِهَا وَمَعَانِيهَا وَتَفْسِيرِهَا، فَإِنَّهُ لَا يَعْلَمُ تَفْسِيرَهَا إِلَّا أَنْتَ. اللَّهُمَّ إِنَّا نَسْأَلُكَ أَنْ تَنْقُلَنَا مِنَ النَّارِ إِلَى الْجَنَّةِ، وَمِنَ الْعَذَابِ إِلَى الرَّحْمَةِ، وَمِنَ الشُّحْطِ إِلَى الرِّضَى، وَمِنَ الْإِسَاءَةِ إِلَى الْإِحْسَانِ، وَمِنَ الْكُفْرِ إِلَى الْإِيمَانِ، وَمِنَ الضُّيْقِ إِلَى السَّعَةِ، وَمِنَ الْعُسْرِ إِلَى الْيُسْرِ، وَمِنَ الْخِذْلَانِ إِلَى النَّصْرِ، وَمِنَ الْقُتُوبِ إِلَى الرَّجَاءِ، وَمِنَ التَّعَبِ إِلَى الرَّاحَةِ، وَمِنَ الشَّقَاوَةِ إِلَى السَّعَادَةِ، وَمِنَ الدُّلِّ إِلَى الْعِزِّ، وَمِنَ أَنْوَاعِ الْبَلَايَا إِلَى الْخَيْرِ. اللَّهُمَّ إِنَّا حَاقِرُونَ رَاةَ الدُّنْيَا إِلَيْكَ، إِنَّكَ عَلَيَّ كَرِيمٌ رَعُوفٌ رَحِيمٌ، وَذُو فَضْلٍ عَظِيمٍ. اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ، عَاجِلِهِ وَآجِلِهِ، مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ، وَنَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ، عَاجِلِهِ وَآجِلِهِ، مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ. اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ ﷺ، وَنَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ بِهِ نَبِيُّكَ مُحَمَّدٌ ﷺ. اللَّهُمَّ إِنَّا نَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَنَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَنَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ تَقْضِيهِ لَنَا خَيْرًا. اللَّهُمَّ إِنَّا نَسْأَلُكَ مُرَافَقَةَ النَّبِيِّ ﷺ فِي جَنَّةِ الْفِرْدَوْسِ. يَا حَيُّ يَا قَيُّوْمُ، بِرَحْمَتِكَ نَسْتَغِيثُ، أَصْلِحْ لَنَا شَأْنَنَا كُلَّهُ، وَلَا تَكِلْنَا إِلَى أَنْفُسِنَا طَرْفَةَ عَيْنٍ. اللَّهُمَّ اجْعَلْ فِي قُلُوبِنَا نُورًا، وَفِي أَلْسِنَتِنَا نُورًا، وَفِي أَسْمَاعِنَا نُورًا، وَفِي أَبْصَارِنَا نُورًا. اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ، وَتَحَوُّلِ عَافِيَتِكَ، وَفَجَاءَةِ نِقْمَتِكَ، وَجَمِيعِ سَخَطِكَ. اللَّهُمَّ اجْعَلِ الثَّوْفِيقَ رَفِيقَنَا وَالصِّرَاطَ الْمُسْتَقِيمَ طَرِيقَنَا، اللَّهُمَّ أَوْصِلْنَا إِلَى خَيْرِ مَقَاصِدِنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ. رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ. اللَّهُمَّ لَا تُخَيِّبْ فِيكَ طَلَّنَا، وَعَافِنَا وَأَعْفُ عَنَّا بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ. وَصَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ. وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ○

Seek blessings from Allāh through His noble attributes and beautiful Duas:

الحمد لله رب العالمين. اللهم صل على سيدنا محمد وعلى آله وصحبه وسلم.

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ. اللَّهُمَّ اغْفِرْ لَنَا ذُنُوبَنَا، وَوَسِّعْ لَنَا فِي دِيَارِنَا، وَبَارِكْ لَنَا فِي أَرْزَاقِنَا. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَسْتَغْفِرُ اللَّهَ، نَسْأَلُكَ الْجَنَّةَ وَنَعُوذُ بِكَ مِنَ النَّارِ. اللَّهُمَّ ارْحَمْنَا يَا أَرْحَمَ الرَّاحِمِينَ. رَبَّنَا اجْعَلْنَا مُقِيمِي الصَّلَاةِ وَمِنْ ذُرِّيَّتِنَا رَبَّنَا وَتَقَبَّلْ دُعَاءَ. اللَّهُمَّ إِنَّا نَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ. رَبَّنَا أَنْزِلْنَا مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ. رَبَّنَا لَا تَذَرْنَا فَرَادَى وَأَنْتَ خَيْرُ الْوَارِثِينَ. رَبَّنَا اغْفِرْ لَنَا وَلِوَالِدَيْنَا وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ. رَبَّنَا ارْحَمْهُمَا كَمَا رَبَّيَانَا صَغَارًا. رَبَّنَا أَوْزِعْنَا أَنْ نَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيْنَا وَعَلَى وَالِدَيْنَا وَأَنْ نَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لَنَا فِي ذُرِّيَّاتِنَا إِنَّا تَبْنَا إِلَيْكَ وَإِنَّا مِنَ الْمُسْلِمِينَ. اللَّهُمَّ إِنَّا نَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا طَيِّبًا، وَعَمَلًا مُتَقَبَّلًا، وَقَلْبًا خَاشِعًا، وَلِسَانًا ذَاكِرًا، وَإِيمَانًا كَامِلًا، وَيَقِينًا صَادِقًا، وَعَافِيَةً دَائِمَةً فِي الدِّينِ وَالدُّنْيَا وَالْآخِرَةِ. رَبَّنَا هَبْ لَنَا حُكْمًا وَالْحَقْنَ بِالصَّالِحِينَ. اللَّهُمَّ اغْفِرْ لَنَا ذُنُوبَنَا يَا رَبَّ الْعَالَمِينَ. اللَّهُمَّ اكْفِنَا بِحَلَالِكَ عَنْ حَرَامِكَ، وَأَغْنِنَا بِفَضْلِكَ عَمَّنْ سِوَاكَ. اللَّهُمَّ إِنَّا نَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا وَاسِعًا، وَأَخْلَاقًا حَسَنَةً، وَوَلَدًا صَالِحًا، وَشِفَاءً مِنْ كُلِّ دَاءٍ. اللَّهُمَّ إِنَّا نَسْأَلُكَ سَلَامَةً فِي الدِّينِ، وَعَافِيَةً فِي الْجَسَدِ، وَزِيَادَةً فِي الْعِلْمِ، وَبَرَكَاتٍ فِي الرِّزْقِ، وَتَوْبَةً قَبْلَ الْمَوْتِ، وَرَحْمَةً عِنْدَ الْمَوْتِ، وَمَغْفِرَةً بَعْدَ الْمَوْتِ. رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا. اللَّهُمَّ لَا تَوَاضَعْنَا بِسُوءِ أَفْعَالِنَا، وَلَا تَهْلِكْنَا بِخَطَايَانَا، اللَّهُمَّ إِنَّا نَسْأَلُكَ أَنْ تُعِيدَنَا مِنْ عَذَابِ الْقَبْرِ، وَتُؤَمِّنَّا مِنَ الْفَزَعِ الْأَكْبَرِ، وَتُنَجِّيَنَا مِنْ دَارِ الْبُورِ، وَتُسَكِّنَا الْفِرْدَوْسَ، دَارَ الْقَرَارِ، بِحَقِّ سَيِّدِنَا مُحَمَّدٍ ﷺ وَآلِهِ الْأَبْرَارِ. اللَّهُمَّ أَعْتِقْنَا مِنَ النَّارِ، وَأَدْخِلْنَا الْجَنَّةَ يَا رَبَّ الْعَالَمِينَ. اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنَّا. رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا. رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ، وَثُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ. صَلَّى اللَّهُ عَلَى خَيْرِ خَلْقِهِ سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ○

All praise is due to Allāh, the Lord of all worlds, who has blessed us and guided us to the religion of Islām. O Allāh, send blessings upon our master Muḥammad and his family. O Allāh, we ask You by the right of Your Most Beautiful Names, their honor, their nobility, their light, their meanings, and their interpretations- for none knows their true interpretations except You. O Allāh, we ask You to transfer us: from the Fire to Paradise, from punishment to mercy, from anger to pleasure, from misdeeds to goodness, from disbelief to faith, from hardship to ease, from distress to relief, from humiliation to honor, from abandonment to victory, from despair to hope, from fatigue to comfort, from misery to happiness, and from trials to goodness. O Allāh, I am insignificant, and the comfort of this world is in Your hands. Indeed, You are Most Generous, Compassionate, and Merciful, and the Possessor of immense grace. O Allāh, I am humble before You, for You are the Most High, the Most Generous, the Most Compassionate, and the Most Merciful. O Allah, we ask You for all good, both immediate and deferred, that which we know and that which we do not, and we seek refuge in You from all evil, both immediate and deferred, that which we know and that which we do not. We ask You for the best of what Your Prophet Muḥammad ﷺ asked for and seek refuge in You from the evil of what he sought refuge from. O Allāh, we ask You to grant us the companionship of the Prophet ﷺ in the highest place in Paradise, al-Firdaus. O Allah, we ask You for Paradise and whatever brings us closer to it, word or deed, and we seek refuge in You from Hell and whatever brings us closer to it, word or deed, and we ask You to make every decree You make for us good. O Ever-Living, O Sustainer, we seek Your help through Your mercy. Rectify all our affairs and do not leave us to rely on ourselves for even the blink of an eye. O Allāh, place light in our hearts, our tongues, our hearing, and our sight. Our Lord, grant us goodness in this world and in the Hereafter, and protect us from the punishment of the Fire. O Allāh, do not let our hopes in You be disappointed, pardon us, grant us well-being, and grant us Your mercy, for You are the Most Merciful of the merciful. And send peace, blessings, and honor upon our master Muḥammad, his family, and all his companions. All praise is due to Allāh, the Lord of the worlds.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلَامِ كَافَّةً﴾

O believers! Enter into Islām completely [Qur’ān 2:208]

Routine - روتين

In Islām, the day starts with Maghrib. A typical Muslim routine:

Priority and the day starts with Maghrib. It's your Muslim routine.							
Priority	Day Schedule						
P1-Ṣalāh	Maghrib	Isha	Tahajjud	Fajr	Ḥuḥā	Ḥuhr	Asar
P2-Duty, Nafil, Qur'ān, Azkār	Yasīn, Al-Wāqia	Al-Mulk, Ayat Al-Kursi	Zikr, Dua	Learn, Zikr, Al-Fath	Duty	Duty	Training
P3-Task	Dinner	Sleep		Learn	Duty		Prepare for next day.
On Friday	Jumu'a Congregation for Men. Recite Sūrah Al-Kahf (N) before Jumu'a.					Jumu'a	Duty
While P1-Task is always Farḍ Ṣalāh, complete P2 & P3 tasks before the next Ṣalāh.							
P2-Duty include study, research, service, agriculture, business, trade etc. With proper niyyah, lawful duties become ibāda, earning rewards from Allāh.							
P2 & P3 Tasks may be modified as needed.							

Muslims should structure their day around the five Ṣalāh, completing priority tasks before the next Ṣalāh according to Islāmic guidance, ensuring a healthy lifestyle while striving toward short- and long-term goals.

Day	Weekly Important Tasks
Fri	<i>Recite Ṣalawāt generously from Maghrib. Performing P2-Duty after Jumu'a is highly recommended.</i>
Mon & Thu	<i>Sunnah fasting.</i>
<i>Islām encourages Muslims to seek beneficial knowledge, earn livelihoods, general welfare and explore places.</i>	

Important Days in a Year	Month
01: Islāmic New Year (Hijri Calendar). 09: Tāsū'ā' Fasting. 10: 'Āshūrā' Fasting. Allāh saved Mūsa (A) and drowned Fir'aun. <i>Battles are prohibited for this month.</i>	محرم
ألا يذكر الله تطمئن القلوب	صفر
12: Birth of Prophet ﷺ, and Hijra of Prophet ﷺ. Earn blessings with Mawlid al-Nabi ﷺ throughout the month/year.	ربيع الأول
إن الله وملائكته يصلون على النبي يا أيها الذين آمنوا صلوا عليه وسلموا تسليما	ربيع الآخر
طلب العلم فريضة على كل مسلم	جمادى الأولى
خيركم من تعلم القرآن وعلمه	جمادى الآخرة
اللهم بارك لنا في رجب وشعبان وبلغنا رمضان 27: Isra' and Mi'raj of the Prophet ﷺ. <i>Battles are prohibited for this month.</i>	رجب
15: Laylat al-Bara'ah (Night of Forgiveness). After Maghrib recite 3 Yasīn (1 for Baraka in Life, 1 for Rizq, 1 for ḥusn al-khātima), then recite Sūrah ad-Dukhan. It is Sunnah to Fast on this day. <i>The Prophet ﷺ fasted frequently in Sha'ban.</i>	شعبان
Fast During the month of Ramadān. 20 Rak'a Tarāvih (N). On 17: Battle of Badr. On Ramadān-20: Fat'h Makka. Expect Laylat-al-Qadr in odd nights of last 10, likely on 27th. <i>Worship in this night is better than a thousand months.</i>	رمضان
01: Eid al Fitr. Fasting 6 days is Sunnah after Eid, as it carries the reward of fasting a whole year.	شوال
<i>Battles are prohibited for this month. Begin Hajj preparations.</i>	ذو القعدة
<i>The first 10 days are among the most sacred days of the year. Extra fasting, prayer, and zikr are recommended.</i> 01 to 10: It is Sunnah to recite Sūrah al-Fajr On 08: The beginning of Hajj rituals. On 09: Sunnah fasting on the Day of Arafa. On 10: Eid al-Aḍḥā. Uḍḥiya performed till 13th 11 to 13: Days of Tashrīq-Special days of Zikr. <i>Battles are prohibited for this month.</i>	ذو الحجة

Azkār and Dua for Special Days:

On Muharram -1

Supplication to recite at the appearance of the new crescent:

اللَّهُمَّ أَنْتَ الْأَبَدِيُّ الْقَدِيمُ الْأَوَّلُ وَعَلَى فَضْلِكَ الْعَظِيمِ وَجُودِكَ الْمُعَوَّلِ، وَهَذَا عَامٌ جَدِيدٌ قَدْ أَقْبَلَ عَلَيْنَا. . .

O Allāh, You are the Eternal, the Ancient, the First; relying on Your immense bounty and Generosity, and this is a new year that has approached us..

اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ. . .

O Allāh, usher it upon us with security and faith, with safety and Islām...

يَا مُقَلِّبَ الْقُلُوبِ وَالْأَبْصَارِ، يَا مُدَبِّرَ اللَّيْلِ وَالنَّهَارِ، وَيَا مُحَوِّلَ الْحَالِ وَالْأَحْوَالِ، حَوِّلْ حَالَنَا إِلَى أَحْسَنِ حَالٍ فِي هَذِهِ السَّنَةِ الْجَدِيدَةِ. . .

O Turner of hearts and sights, O Regulator of the night and the day, O Changer of states and conditions—change our state to the best of states in this new year...

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ..

Our Lord, forgive me, my parents, and the believers on the Day when the Reckoning is established.

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ

Allāh is sufficient for me; there is no deity except Him.

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ

I seek forgiveness from Allāh, my Lord, from every sin, and I turn to Him in repentance.

On Muharram -9 Night

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ
الْعَظِيمِ - x70

Glory be to Allāh; all praise is for Allāh; there is no deity except Allāh; Allāh is the Greatest; and there is no power and no might except with Allāh, the Most High, the Most Great.

سورة الإخلاص - x1000

On Muharram -10 Day

حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ - x70

Allāh is sufficient for me, and He is the Best Disposer of affairs.

لَا إِلَهَ إِلَّا أَنْتَ الْعَلِيُّ الْأَعْلَى لَا إِلَهَ إِلَّا أَنْتَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَمَا
تَحْتَ الثَّرَى اللَّهُمَّ ارْزُقْنِي كَمَالَ الْحُسْنَى وَسَعَادَةَ الْعُقْبَى وَخَيْرَ الْآخِرَةِ وَالْأُولَى
x300

There is no deity except You, the Most High, the Exalted. There is no deity except You, Lord of the heavens and the earth and whatever is between them and whatever lies beneath the soil. O Allāh, grant me the perfection of goodness, the happiness of the Hereafter, and the best of the Hereafter and the present life.

اسْتَغْفِرُ اللَّهَ الْعَظِيمَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ مِنْ جَمِيعِ الذُّنُوبِ وَالْأَثَامِ
x1000

I seek forgiveness from Allāh the Almighty, O Possessor of Majesty and Honor, from all sins and transgressions.

On Rajab-27 Mi'raj Night

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ - x100

Glory be to Allāh, all praise is for Allāh, there is no deity except Allāh, and Allāh is the Greatest.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ - x100

سُبْحَانَ اللَّهِ الرَّؤُوفِ - x100

Glory be to Allāh, the Most Kind

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا
اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ بِذَنْبِي فَاغْفِرْ لِي
فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ - x100

O Allāh, You are my Lord; there is no deity except You. You created me, and I am Your servant. I remain, as best I can, true to Your covenant and Your promise. I seek refuge in You from the evil of what I have done. I acknowledge before You Your favor upon me, and I acknowledge my sin—so forgive me, for none forgives sins except You.

On Sha‘bān - 15 (Night of Barā’ah)

On the night of Barā’ah between Maghrib and Ishā recite 3 Sūrah Yasīn (1 seeking Baraka in Life and wellbeing, 1 for Baraka in Rizq and 1 for seeking ḥusn al-khātima (good end). Then recite Sūrah ad-Dukhan. And it is Sunnah to Fast on this day.

Supplications recited thereafter:

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ - ١٠٠ مرة

O Ever-Living, O Sustainer of all, by Your mercy I seek help.

حَسْبِيَ اللهُ نِعْمَ الْوَكِيْلُ، وَنِعْمَ الْمَوْلَى، وَنِعْمَ النَّصِيْرُ - ١٠٠ مرة

Allāh is sufficient for me—He is the Best Disposer of affairs, the Best Protector, and the Best Helper.

اللّٰهُمَّ اِنَّكَ حَلِيْمٌ ذُوْ اُنَّةٍ لَا ظَاْفَةَ لَنَا، فَاعْفُ عَنَّا بِحِلْمِكَ يَا اللهُ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ - ٧٠ مرة

O Allāh, indeed You are Most Forbearing, Possessor of gentleness and patience; we have no strength. So pardon us by Your forbearance. O Allāh, by Your mercy, O Most Merciful of those who show mercy.

اللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ - ١٠٠ مرة

O Allāh, send blessings upon our master Muḥammad, and upon his family and his companions, and grant them peace.

الدُّعَاءُ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى رَسُولِكَ سَيِّدِنَا مُحَمَّدٍ، وَعَلَى آلِهِ وَصَحْبِهِ، وَسَلِّمْ. اللَّهُمَّ هَبْ لَنَا قَلْبًا تَقِيًّا نَقِيًّا، مِنَ الشُّرِكِ بَرِيًّا، لَا كَافِرًا وَلَا شَقِيًّا. اللَّهُمَّ أَحْيِنَا حَيَاةَ السُّعْدَاءِ، وَأَمِتْنَا مَوْتَ الشُّهَدَاءِ، وَاحْشُرْنَا فِي زُمْرَةِ الْأَنْبِيَاءِ وَالْأَصْفِيَاءِ. اللَّهُمَّ إِنْ كُنْتَ كَتَبْتَ اسْمِي فِي دِيْوَانِ السُّعْدَاءِ، فَلَكَ الْحَمْدُ وَلَكَ الشُّكْرُ، وَإِنْ كُنْتَ كَتَبْتَ اسْمِي فِي دِيْوَانِ الْأَشْقِيَاءِ، فَامْحُ عَنِّي اسْمَ الشَّقَاوَةِ، وَأَثْبِتْنِي فِي دِيْوَانِ السُّعْدَاءِ، فَإِنَّكَ قُلْتَ وَقَوْلُكَ الْحَقُّ: ﴿يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ ۖ وَعِنْدَهُ أُمُّ الْكِتَابِ﴾

يَا ذَا الْجَلَالِ وَالْإِكْرَامِ، ظَهَرَ اللَّاحِظِينَ، وَجَارَ الْمُسْتَجِيرِينَ، وَأَمَانَ الْخَائِفِينَ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ. إِلَهِي، جُودَكَ ذَلَّنِي عَلَيْكَ، وَاحْسَانُكَ قَرَّبَنِي إِلَيْكَ، أَشْكُو إِلَيْكَ مَا لَا يَخْفَى عَلَيْكَ، وَأَسْأَلُكَ مَا لَا يَغِيبُ عَنْكَ، إِذْ عَلِمْتُكَ بِحَالِي يَكْفِي عَن سَوَالِي. يَا مُفَرِّجَ كَرْبِ الْمَكْرُوبِينَ، فَرِّجْ عَنِّي مَا أَنَا فِيهِ. ﴿لَا إِلَهَ إِلَّا أَنْتَ، سُبْحَانَكَ، إِنِّي كُنْتُ مِنَ الظَّالِمِينَ. فَاسْتَجِبْنَا لَهُ وَنَجِّنَاهُ مِنَ الْغَمِّ، وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ﴾

اللَّهُمَّ يَا ذَا الْمَنِّ وَلَا يَمُنُّ عَلَيْكَ، يَا ذَا الْجَلَالِ وَالْإِكْرَامِ، يَا ذَا الطَّوْلِ وَالْإِنْعَامِ، لَا إِلَهَ إِلَّا أَنْتَ، ظَهَرَ اللَّاحِظِينَ، وَجَارَ الْمُسْتَجِيرِينَ، وَمَأْمَنَ الْخَائِفِينَ، وَكَفَّرَ الظَّالِمِينَ. اللَّهُمَّ إِنْ كُنْتَ كَتَبْتَنِي عِنْدَكَ فِي أُمِّ الْكِتَابِ شَقِيًّا، أَوْ مَحْرُومًا، أَوْ مَطْرُودًا، أَوْ مُفْتَرًا عَلَيَّ فِي الرِّزْقِ، فَامْحُ عَنِّي بِفَضْلِكَ شَقَاوَتِي، وَحِرْمَانِي، وَظُرْدِي، وَافْتَارَ رِزْقِي، وَأَثْبِتْنِي عِنْدَكَ فِي أُمِّ الْكِتَابِ سَعِيدًا، مَرْزُوقًا، مُوَفَّقًا لِلْخَيْرَاتِ، فَإِنَّكَ قُلْتَ وَقَوْلُكَ الْحَقُّ فِي كِتَابِكَ الْمُنْتَرِلَ عَلَى لِسَانِ نَبِيِّكَ الْمُرْسَلِ: ﴿يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ ۖ وَعِنْدَهُ أُمُّ الْكِتَابِ﴾ الَّتِي ﴿فِيهَا يُفَرَّقُ كُلُّ أَمْرٍ حَكِيمٍ﴾

وَأَسْأَلُكَ اللَّهُمَّ بِحَقِّ التَّجَلِّيِ الْأَعْظَمِ فِي لَيْلَةِ النَّصْفِ مِنْ شَهْرِ شَعْبَانَ الْمُكَرَّمِ، وَيُزَيَّرُ أَنْ تَكْشِفَ عَنِّي مِنَ الْبَلَاءِ مَا أَعْلَمُ وَمَا لَا أَعْلَمُ، فَاعْفُ عَنِّي يَا أَرْحَمَ الرَّاحِمِينَ. وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ، وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ. سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ، وَسَلَامٌ عَلَى الْمُرْسَلِينَ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

في سبيل الله

Note from the author:

This is a treatise on Arkan ul Imān and Arkan ul Islām. General rulings are listed in this book. More technical details are available in the books of Fiqh. Sound knowledge enables a believer to worship correctly, fulfill obligations, avoid mistakes, refrain from what Allah has prohibited, and attain His pleasure. It is advisable to seek guidance and study from scholars and reputable sources within the Maq'hab for comprehensive knowledge. The author was blessed to study at Jamia Sa-adiya Arabiya, established under the guidance of Noor-ul-Ulama M. A. Abdul Khader Musliyar. Humble efforts have been made to ensure authenticity. Reproduction or reprinting of this book, in whole or in part, is permitted only with the prior written permission of the author. I humbly request your sincere du'ā' for me, my parents, my family, and all who assisted in this endeavor. May Allāh ﷻ forgive any shortcomings, reward all who contributed to this work, accept it, and make it a source of guidance and benefit for its readers. Āmīn.

Reviewed by: Shamsudheen Nizami, Saqafi [CCJ -Parambil Peedika]

Free PDF available upon request for personal use and unmodified distribution. For feedback, permission requests, contact: muhemmad@gmail.com

Books by the Author

Title: Al Falah [2025]

Allāh has mandated five daily prayers for Muslims. While human nature inclines towards worshipping Allāh, neglecting Ṣalāh suppresses virtue and denies the right to worship, love, aspire, ascend, excel, and attain noble goals. Once familiar, a prayer takes about 5 minutes, amounting to 25 minutes of daily conversation with Allāh through Ṣalāh. Allāh enriches believers through Ṣalāh, fostering prosperity and deterring sin. Ṣalāh brings countless benefits and immeasurable blessings. This is a treatise on Arkan ul Imān and Arkan ul Islām, detailing Shahāda (Testimony), Ṣalāh (Prayer), Ṣawm (Fasting), Zakāt (Obligatory Charity), and Ḥajj (Pilgrimage).

Availability: Kindle & Google Play

Title: Ḥajj and Umrah [2025]

A standalone edition of the Ḥajj and 'Umrah chapters from the kitab Al Falah.

Availability: Kindle & Google Play

Title: Yaqeen [2019]

The book delves into the common questions posed and reveals the progressive and peaceful nature of believers.

Availability: Kindle & Google Play

Title: Alien on Earth [2017]

After a decisive error fracture his communication with his Master, an alien finds himself stranded on Earth. As he searches for a way home, he navigates the complexities of Earth to find his companion while evading their enemy. Finding solace in the resources of the green planet, he races against time to find the key for his mission. "Alien on Earth" is a gripping tale of his quest for success.

Availability: Kindle & Google Play

Al Falah

A treatise on Arkan ul Imān and Arkan ul Islām,
detailing Shahāda, Ṣalāh, Ṣawm, Zakāt, and Ḥajj.

